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Vol. XXIX No. 17

The Power of Service and Good Will

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Reports from A. F. S. C. Work Camps

ABBEYVILLE, SOUTH CAROLINA

THE Abbeyville camp is being held in connection with the Wilmer and Mildred Young project for sharecroppers in South Carolina. The campers are helping the Youngs and are repairing the houses of tenants on the farm, renovating a large barn and doing much construction work.

An old seed house has been turned into barracks for the boys, and a fine shower was erected with a lot of old pipe, oil drums, etc., plus a 47c sprayhead. The girls are in an old house, and a shower has been built for them for 29c out of a rope, pulley and bucket.

BALTIMORE WOMEN'S SERVICE CAMP

Twelve girls at the Baltimore camp are living on the second floor of the old Friends School, spending most of their time while at home on the second floor porch where they hold morning meditation, discussions, and where they often eat and even sleep.

During the day the girls work at different social agencies in the city—the Department of Public Welfare, Department of Public Recreation, Department of Social Welfare of Johns Hopkins Hospital and others. One girl has a regular case load of ninety cases, others do part casework and write up case histories, playground work, and other interesting jobs connected with social work in Baltimore.

CIRCLE PINES, CLOVERDALE, MICHIGAN

Three of last summer's Circle Pines campers and one former A. F. S. C. camper are on the staff at Circle Pines Center, an educational and recreational center being developed by the Middle States Cooperative.

The first project has been "the building of an 18 x 36 frame building near the lake for use as a dining room and kitchen for the Youth and Children's Camps. The Youth were housed and fed temporarily at Circle Pines Center. We started the building on a Monday morning and had it near enough completion for use by Friday night, our campers working with both Youth and Adult co-operators." Further projects will probably include "building a bath-house, part of a water system and a sewage disposal system near the lake, beach improvement, fence repair, road building, some additional improvement of the farmhouse, and various other minor jobs."

CROPPERVILLE, POPLAR BLUFF, MISSOURI

The campers at Cropperville are sleeping under tents. The kitchen and discussion room are in a schoolhouse. All

drinking water has to be hauled in fifty gallon drums from the town twelve miles away. Water for dishes and laundry is hauled from a spring one-half mile away.

In this community only five families have any cash income; the remainder, except for surplus commodities, have nothing but vegetables. There is a serious water shortage, and the timber land is nearly depleted. There is so much to be done among these evicted sharecroppers that several years' work will make little impression.

DELANO, CALIFORNIA

Besides the recreational projects, one of the more interesting rebuilding jobs is the repair of the Korean Methodist Church, whose congregation consists of Korean farmers or agricultural workers. During the spring, summer and fall months they work long hours in the field and find it nearly impossible to keep their own church in repair. The roof has been repaired and braced; two chimneys have been removed and additional walls braced.

The second physical work project consists of helping finish the inside of the Filipino Church building, which has been under construction for three years. It is hoped to have it finished in time for the convention, about August 24.

LABOR TEMPLE, NEW YORK CITY

With the scores of children crowded on the streets eager to make as extensive use of Labor Temple's roof play yard as possible, and the drab walls of the Temple's rooms needing green, yellow and ivory paint, the twelve campers and Stan and Glen Martin, directors, find plenty to fill the working hours.

The camp is in the midst of labor groups. Visiting speakers have interpreted the work of unions. The camp has had vigorous discussions concerned with the attitudes and ways of life a Christian must develop in the world of which we are so much a part.

MACEDONIA, CLARKESVILLE, GEORGIA

The Macedonia campers are assisting this cooperative community in the completion of a dam for power and fish-rearing; clearing pasture land; assisting in soil conservation; working in the local cooperative; and helping in the community recreation program.

The campers, after some discussion as to how they could help increase goodwill in that area, decided that the best approach would be through the church. Every Sunday a group of them are going to the Clarkesville Church. Their first trip was a success—as they then received a cordial invitation to return.

MADISONVILLE, TENNESSEE

The project is a dairy barn and spring-house. The spring-house is about sixty per cent completed, and there remains pouring of the concrete, which will take place when the last touches have been put on the forms.

Another phase of activity is getting acquainted with the people in the community. In the mountain country the process is slow; the people are shy, reticent and almost grim. The best way to become acquainted seems to be through the church, so the campers are singing in the choir.

MEROM, INDIANA

The campers are having an opportunity to become identified with the Merom Institute in its program of rural religious, educational and community reconstruction. They are in close touch with the problem of the decreasing farm income, increasing tenancy and need for relief, and rural community disintegration.

The campers have been digging a septic tank for the Institute. There are varied projects: The John Woolman Center (outdoor theatre built by 1940 campers) is being weeded and fixed up; a rural church is undergoing repair; work is being done for needy farmers, as well as some soil conservation work.

PENN CRAFT, EAST MILLSBORO, PA.

The campers are helping the homesteaders build their houses, which involves everything from quarrying stone to laying shingles.

The girls have opened a nursery school for homestead children and a club for older girls. Recreation projects have been started by the campers in neighboring communities—Republic and Thompson II.

READING, PENNSYLVANIA

Dave and Mary Richie, directors, arrived to find that the camp headquarters had been ransacked of all available articles. It was learned soon that there was disapproval of the camp. When representatives of the utility companies arrived they balked at turning on the services. But with the capable Richies at the helm, all these difficulties were ironed out.

Work on the project started without too many hitches. The boys and girls alike are working at the Reading Iron Playground—clearing up the trash, leveling ground and building equipment. The girls are also working at various playgrounds in the city helping with the recreational direction.

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THE AMERICAN FRIEND

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As the Twig Is Bent

A Contributed Editorial

FOR days on end the yard across from our study window has been full of boys at play. The most natural things for children to do is play—that is their world, a world as real to them as the world of work for adults. We have been disturbed not by the play, but by the *kind* of play. For many days they have been “fighting it out” at close range with swords and bayonets. As the fighting progresses their tempers rise, and soon the language becomes less and less polite. Occasionally they can be induced to take up the ball and bat. But the swords and toy guns lie close at hand. The boys seem restless at this tame game of ball. Then as disputes arise (and who ever saw a game of ball among boys when disputes did not arise) they quickly take up the swords; with defiant words, some cursing and name-calling, they are at each other again.

Watching them, we wonder where they acquired the ideals which dominate their plays. The answer is quite obvious: their thought pattern is one given them by adults. The seriousness of this was illustrated the other day when we slipped in a theatre to pass an hour or two from the heat of the day. The theatre was well filled—about half of it with children. The news reel, which was almost wholly related to the war, attracted our attention. Cleverly done, it led up to a final scene where the American flag was displayed followed by a short speech from the President. A few months ago this might have been cheered mildly, but not today. The demonstration resulting was almost hysterical. We quickly noticed that it was the adults starting the demonstration. Normally children would show respect for the flag; and ordinarily they would cheer when the President's picture was flashed on the screen. But that which happened in the theatre was far beyond the normal reaction of any average children.

One evening recently we heard a high government official give an address. He expressed the idea that we would rather die than become slaves; that in the face of the terrible menace to our liberties we are actually ready to give our lives. Instantly the question came to my mind: Who is ready to die? Whose lives are we willing to offer? Certainly not

the speaker's nor those who are making such speeches! But most certainly some of these same youths whose minds have been directed by these very adults. If the war drags out, the boys at play across the way will be ready material for the adults who guide their thinking. When the time comes they will go without questioning. Along with their adults they will have no insight into settling international disputes except by the instruments close at hand—instruments of death and destruction. The boys are at it again. They have left a game of ball to take up their swords and guns to settle another dispute. How does this come about?

Seeing them we wonder how we will find the right means of settling disputes. We believe that first we must start with these very same youngsters. If their ideas come from the world of adults, then the adults should themselves be qualified to give these answers. If the church has the right answer, how are we getting it across to our children. The church has not, nor is it now, exerting a positive influence on great numbers of children and youth. A survey of our city would show that scarcely more than a third of our children come under the influence of the religious education programs of our churches. A much smaller number come under the influence of the worship fellowship with them.

Still closer home, a survey of Friends families with young children would reveal startling facts. Parents are complacently letting their children find their thought patterns in movies, unsupervised play, and unguided reading. Shouldn't we awake to the fact that our own children are following patterns which lead to the very kind of a world we seek so earnestly to change? Are we as Friends carefully directing the thinking of our youth?

Let us first consider those under our care. Read Query 4: “Do you provide for the suitable Christian education and recreation of your children and those under your care and endeavor to train them for upright and useful lives? Are you thoughtful and careful to supervise their social activities and to guard them against harmful reading and evil associates? Do you encourage them to read and study the Scrip-

tures? Do you prayerfully seek the guidance of the Holy Spirit in your efforts for their conversion and growth in grace?"* We need to know not only of our Friends families, but of unreached children in the communities where our meetings are located, so we may bring more under the positive influence of our program of Christian education. We need to provide

*Uniform Discipline of the Five Years Meeting. Indiana Yearly Meeting Edition, p. 80.

wholesome social and recreational programs. If we say that the need is too immediate or imperative for us to begin so far back, let us remember that *only* by starting with children at play can we hope for a better world in which to live. Friends, *with their own children*, could start a reawakening that would shake the world!

NORVAL E. WEBB.

New Castle, Indiana.

The Inner Light—A Peace Testimony

By Lewis V. Benson

RECENTLY in these columns the assertion has been made that nearly all Friends have held to some kind of pacifism, and that Quakerism and pacifism have become closely associated in the public mind. Just how this has come to be is not suggested by Brand Blanshard as he raises the question, "May a Non-Pacifist Become a Friend?" Surely a community of human beings who will not fight with outward weapons is a very rare phenomenon. How can we account for them and for the solidarity of their testimony?

The records show that the solidarity of the Quaker peace testimony is based on a common faith in a light which proceeds, not from any organ of insight that we possess, but from Christ. There is a voice not our own which comes from one above and beyond us. This leadership is not changeable so as to move one man in one direction and another to a different way. A group that waits on the Lord for guidance can be led to take a stand on a moral issue *as a group*. Historically, the Quakers are a body of Christians who have accepted and put into practice the belief that a group bound together under the spiritual rule of Christ is a spiritual organism capable of *group consciousness* concerning its moral responsibility before God. Friends were able to make common moral decisions and take united action on issues because they believed in the power of Christ to inform them as a group.

The solidarity of moral action characteristic of Friends has resulted directly from this common faith in a living Lord who can lead his people into moral truth. In this respect Quakers have differed from those pacifist Christians who point to either Biblical or ecclesiastical authority as the basis of their pacifism. The living contemporary Christ is the source and authority for the Quaker peace testimony. The voice that spoke inwardly to the early Friend was not his own voice but the voice of another. His source of guidance was outside himself. It spoke to him, reproved him, healed him, and strengthened him. The coming of the light within was regarded not as a subjective psychological event but as a real encounter with the Divine Object which left men trembling and quaking.

What Brand Blanshard calls "the central doctrine of Quakerism" is a long way from the early Quaker viewpoint. The doctrine that the mind of man reveals, or may reveal, the mind of God is certainly not what Fox meant by the Inner Light. Fox's phrase, "that of God in every man," has been taken up as the rallying cry of the new Quaker subjectivism and immanence. But the whole tenor of Fox's thought on this point is quite different from the interpretation that modern Friends have put on in it. For Fox, "that of God in man," meant "Christ in

man," and this meant that God had revealed himself inwardly through the inward appearance of Christ. This inward coming of God into man is a real act of God and not merely the psychological functioning of an "organ of insight" possessed by man.

Brand Blanshard has presented us with an example of the most extreme form of Quaker subjectivism. He has shown, with unflinching logic, where his doctrine of the Inner Light leads. When this doctrine becomes separated from the Christian revelation and from the theology proceeding from that revelation, and in its place is put a philosophical and psychological interpretation, then the only sound basis for spiritual and moral solidarity has been removed.

The consequence of such a doctrine (which is shared by many Friends) is the setting up of the moral and spiritual autonomy of the individual and the abandonment of belief in the possibility of group guidance. This would seem to be the opposite of what George Fox intended. The future of our religious society, if it continues to maintain the moral and spiritual autonomy of the individual, is that its unity will be split into fragments. A process of atomization will set in, and we will end up as a group of mutually tolerant idealists like any other church.

Although Brand Blanshard is among the minority of Quaker non-pacifists, it seems to me that many Friends share his understanding of the Inner Light. Some "not theologically minded" have drifted into thinking of the Inner Light in a manner that is undermining a three hundred-year old testimony for peace. Without a real objective point of reference, the doctrine of the Inner Light soon becomes the doctrine of "every man for himself." Brand Blanshard is quite consistent in maintaining that in a Society so largely committed to this doctrine there is something very incongruous about requiring anyone to conform to a traditional Quaker peace dogma. A society that shares his understanding of the Inner Light certainly cannot criticize his behavior at this time. If one should resign, then all who share these major religious presuppositions should also resign. This would mean another "great separation" and would come no nearer saving us than did the other one.

Moreover, the suggestion that these Friends should withdraw seems to be irrelevant. It reveals that Friends are saddled with a doctrine which spells the ultimate destruction of the spiritual and moral solidarity of our group. Our feet are on the sand again—that is the real point and the real cause for concern.

Above all, let us not forget that it is the meek who are to inherit the earth. The power of those who suffer as witnesses to the lordship of Christ is invincible. The weapons of the spirit are real weapons, and the power

invisible is the real power which we are called to demonstrate in a world where even archbishops put their faith in the power of blood and steel.

Through Christ we not only have a heightened moral sense, but we are furnished with a means, quick and powerful, to affect radical changes in human affairs. This is not through outward weapons but through the greatest

weapon of all—the suffering that springs from loyalty to Christ. It is this love of Christ, alone, which gives meaning to life. Neither things present nor things to come can release us from absolute loyalty to the one who sustains us. We must witness to his absolute power, for in so doing we may become far more than conquerors, far greater than those who take up the sword by which they perish.

The Hardiness of Fibre

An Evaluation of Chinese Christian Missions

By Charles H. Corbett

CHRISTIAN missions are an important factor which must be taken into account in any serious appraisal of the situation in China. Some people react violently against missions and treat them as an unmitigated pest. Many others speak of them with the greatest enthusiasm. But whether missions are praised or blamed they keep right on. Dynasties may come and go, revolutions and counter-revolutions may rock the country to its foundations, but missionary work moves steadily along, because it springs from deep conviction and is carried on by people prepared to make great sacrifices for their ideals.

At the present moment missions are enjoying great prestige among the Chinese people, partly because Christians are filling so many of the highest positions of leadership in government and community life; partly because mission stations have proved to be havens of refuge for panic-stricken people in the war-torn areas, as well as centers of relief operations.

A SMALL MINORITY TAKES THE LEAD

The question is often asked how it happens that the Christian community in China can exercise such great influence when numerically it is so very small. For when the three million Chinese Catholics have been added to the one million of the Protestant community, the total is less than one per cent of China's teeming population. How can such a small group furnish so many cabinet members, provincial governors, legislators, college presidents, ambassadors and similar leaders?

The answer to this question is twofold. The first and most obvious part of the answer is that Christian missions took the lead in introducing modern education into China, and have not only built and maintained high-class colleges and universities but they have helped hundreds of their graduates to go abroad for further study. It is natural that in a time of crisis when China needs the best services of all its citizens that Christians should fill a prominent role, because of their education and training.

The second half of the answer is less obvious but even more important. There is a hardiness of fibre in the Christian community in China because recurrent periods of persecution have deterred all but the most valiant from espousing a cause so unpopular and dangerous. It requires a great deal of courage and conviction to break away from old habits and customs, and to face the ridicule and abuse which comes from those who feel that any change is a reflection on the ancient ways. It takes even more courage to stand firm when Christians are being massacred by the thousands as they were by the Boxers forty years ago, or being harried and reviled as they were by the Communists fourteen years ago. But those who remained faithful in spite of these trials developed a quality of character which is just what China needs in her day of testing.

NEW EDUCATION MADE UNIVERSAL

Christian schools and colleges in China are today taxed to their utmost capacity, but it was not so in the early days. For example, one school, now very popular, began seventy-five years ago with one teacher and two pupils. But presently half the student body—namely one boy—left, because of the gibes and threats of the neighbors. It took a great deal of grit on the part of the missionary to keep the school going. But in the course of time the attitude of the public changed because of the quality of the graduates of this and similar mission schools.

Then there came a day when the whole governmental system of examinations based on the ancient classics was swept away, and a modern school system set up on the model introduced by missions. Also the idea of universal education was taken over, though it marked a fundamental revolution in educational philosophy. For, before that time, the Chinese did not undertake to educate more than a small fraction of the population. As a result 95% of the men and 99% of the women were unable to read their own language. Even today, though universal education is the

ideal, it has proved impossible to provide enough schools in such a short time to educate such a vast populace.

THE DIGNITY OF LABOR URGED

The idea of spreading education more widely was received with an enthusiasm natural to a land where the restriction of education had made multitudes anxious to share in the prizes it made possible. But at first those newly admitted to the rank of scholars wanted to copy the habits of the past when educated men did no manual labor, in fact they often let their finger nails grow very long to show that they were not obliged to use their hands for any more strenuous exertion than writing with a brush.

This was contrary to the democratic ideas of the missionaries, many of whom had worked their way through college and all of whom believed in the dignity of labor, but it took a long time to change the attitude of the Chinese students. One of the missionaries who was most successful in this line was Joseph Baillie, an Irishman educated in America, who has left a strong impress on China. Among other things that he did was to induce Henry Ford to accept batches of Chinese students to be trained as mechanics in his factories in Detroit. These boys were given a really excellent training by Henry Ford, and Baillie used his influence with the boys to persuade them not to look for soft jobs when they came back to China, but to be willing to keep on working with machinery. As a result the engineers in charge of the factories of the Chinese Industrial Co-operative movement are practically all "Baillie Boys" and proud of the fact, which they constantly mention in their writings.

LONG-RANGE EFFORTS PARAMOUNT

A good deal of the energy of missionaries in China today is given to relief operations. The emergency is so great that it taxes all resources, both governmental and private, just to meet the elementary needs for food and clothing. Catholic missionaries reported in 1940 that they had cared for 463,770

refugees. Protestant missionaries have been equally active, and their hospitals have been extremely useful not only in caring for civilians wounded in air raids but also in combatting epidemics of cholera and malignant malaria which are especially prevalent with millions of refugees roaming about the country.

This is all in line with the unstinted service which missionaries have rendered to China in previous emergencies, especially when droughts or floods have brought starvation to millions of China's hard-working peasants. But it should be clearly recognized that missionaries are not satisfied with dealing with such emergencies in a merely palliative way. There has been a determined search for permanent solutions, and definite progress had been made in the years immediately preceding the Japanese invasion. Much of the good work has been undone by the war, and terrible floods have occurred because dikes have been broken

deliberately in the course of military operations. But even in war, some far-sighted reconstruction measures are going on.

A FOUR-FOLD IMPROVEMENT PLAN

Dr. John Earl Baker, the noted relief expert, has always insisted on calling himself a missionary, even in the days when he was a railway adviser to the Chinese Government. In all his relief work he has been sustained by a definite hope that in his own lifetime China might be removed from the "famine map" of the world. He has developed a four-fold policy of (1) irrigation, (2) flood control, (3) improved transportation, and (4) better credit organization to eliminate usurious rates of interest which farmers must pay for loans. Dr. Baker is now in charge of transportation on the Burma Road, a part of the third element in his constructive program. He feels that progress will be

extremely rapid when peace comes, because so many Chinese have caught the vision of a reconstructed nation with famine completely banished.

Dr. Baker's program is supplemented by the work of Christian universities in using scientific techniques in improving China's economic life. It was a missionary, John L. Nevius, who long years ago introduced American apples, pears and other fruits into Shantung, where they have become an important source of income for the people. Today, even while the war is going on, missionary scientists on the staff of Nanking University are working on improvement of orange culture in West China where their institution has gone to escape the invaders.

Previously, Nanking University had done notable work in silk culture showing the peasants how to eliminate diseased strains of silk worms, and thus to save the industry millions of dollars

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West On Will Rogers Highway

How We Celebrated One Fourth of July

AFTER taking us around to get acquainted with some of their Seneca parishioners, Arthur and Westine Shufelt piloted us over to Wyandotte, twelve or fourteen miles distant, in the afternoon. They are almost as much at home among the Wyandottes as among the Senecas. Several years ago Westine (before her marriage) and Dorothy Pitman, now Editor of the *Friends Missionary Advocate*, were in charge of the work there, which fact makes the naturally close relations between Wyandotte and Council House all the more intimate.

MEET OUR INDIAN PRINCESS

Ermin and Ruth Perisho are the present leaders at Wyandotte, but they were away, having properly availed themselves of an opportunity to take a vacation trip to Colorado with relatives. We were sorry to miss them, but we had our compensation in the opportunity which their absence gave us to become well acquainted with the Simpson family; first and foremost with Josephine Simpson, whom Ermin Perisho had asked to be our guide and sponsor during our brief visit there. A pillar member of the meeting, she is a charming woman whom we promptly named, among ourselves, as our Indian Princess; and such she will always be to us. To this lovely lady, our friends the Shufelts turned us over to direct us to people, both Indian and white, upon whom we wished to call.

There was no doubt as to where the first call should be made—at the pleas-

ant home of Harvey and Elizabeth Wallace, Nestors of all our workers among the Oklahoma Indians. For more than thirty years they were our leaders among the Senecas—so long and so acceptably that their names became practically synonymous with that of Council House. Readers may recall that some months ago we published an account of the celebration of their golden wedding anniversary. Elizabeth Wallace showed us some of the tokens showered upon them on that occasion. Comfortably located among appreciative friends, they are rounding out their span in pleasantness and peace. We also called briefly upon their son and daughter-in-law, Russell and Mabel Wallace.

A few miles out into the country we drove to call upon a venerable Indian woman, Maggie Coon, ninety years old plus. She cannot speak English, but her daughter who lives with her told her about us in lingua Wyandotte, explaining that we were on the way to Oregon to see our elderly mother. She is a cheerful old soul and seemed pleased that we had come to see her.

In another direction (unfortunately, we are not compass-minded), we drove to the uplands overlooking Wyandotte to call upon Susan Fisher, a sister of Tom Armstrong, Chief of the Senecas, who in her fine personality gave us further evidence of the stability and character of the Armstrong family. Her husband, a white man, is employed at the government Indian School at Wyand-

otte, and the sightly Fisher home is on land belonging to the School.

SEEING WYANDOTTE MEETINGHOUSE

It was now well on toward evening, and while Josephine Simpson went home to help prepare the evening meal, of which she had hospitably invited us to partake, her daughter Catherine showed us over the substantially built meetinghouse. Few meetinghouses which we had never seen were better known to us, since we recalled vividly the reports of its construction many years ago, under the watchful eye of Charles O. Whitely as "guest" supervisor. And he did a good job, too; in short, with its attractive meeting room, the meeting and community library, and the ample basement room for social and other purposes, the house fully met our expectations. Good reports came to us of the Perishos and their work at Wyandotte.

As distinguished from the other stations we visited, this is a town meeting, Wyandotte being a village of a few hundred people. At Council House, on the other hand, there is nothing but a country store in addition to the meetinghouse and the mission manse.

AND THEY CALL IT FLOOD CONTROL!

Right here, a few words regarding the Grand River Dam and the resulting Grand Lake, which we met up with at almost every turn, beginning among the Senecas, and which somewhat complicated even our casual getting about in

these parts. It is a hydro-electric and flood control (*sic*) development undertaken by Oklahoma "to control, store and preserve the waters of Grand River and its tributaries." Completed construction of the initial dam at Pensacola (popularly known as the Grand River Dam) is said to be the realization of a fifty-year dream of pioneers in this area. If so, while not questioning the ultimate value of the ambitious development, we would observe that it is proving a bad dream to many in its initial effects. In general, the lake which the backwaters from the dam have produced, now covers more than 45,000 acres of the best farm land in this section, in which good, tillable land was already at a premium.

To be more specific by illustration. Andrew Simpson, white husband of our guide and hostess, has the rural mail route out of Wyandotte. Normally, his route is thirty-six miles long. As a result of the flood waters from the dam, he was required to travel 150 miles, extending over two or three days, to make one mail delivery. The waters have thrust themselves right up into the town. Ordinarily the Simpsons live close in, but cannot now be reached except by a long detour from the rear. In fact recent high waters cut them off from the rear as well and practically surrounded them for a short time. This would seem to be flood control in reverse.

A BIG HAND FOR THE SIMPSONS

Of one thing we became sure during our delightful evening with this distinctive family. If the Simpsons were cut off and isolated by flood or otherwise, life for them would continue to be stimulating. With each member of the family a real personality, they have among themselves the resources to make it so. Our appreciation to Andrew and Josephine Simpson and to their children, George, Catherine, Pauline, Bill and Mary Jane Simpson, for an evening which will linger long in memory.

GUESTS OF SENECA INDIAN SCHOOL

On a sightly location just out of town, stands the government Seneca Indian School, containing a material equipment of several substantial buildings. While we had long known of the School, it is much more of an institution than we had expected. For school purposes it was vacation time, but a clinic for trachoma was in progress which meant the presence of visiting physicians and a considerable number of Indian children. The school year attendance approximates three hundred, the students representing various tribes in this general area.

Having been apprised of our coming through Ruthanna M. Simms, at Rich-

mond, Executive Secretary of the Indian Committee, the School Superintendent, Joseph Kagey and wife, had written to offer over-night hospitality to the Hoosier pilgrims. Accordingly we had splendid accommodations in a wing of one of the girls' dormitories, with a member of the staff, Miss Eaton, as our solicitous hostess. This generous overture is indicative of the spirit of co-operation between the School and our workers at Wyandotte that has existed during the administration of the Kageys. Ermin Perisho, as have his predecessors, conducts regular meetings for the Seneca School students.

FAIR OF FACE AND RED OF HAIR

It was the eve and the morning of the Glorious Fourth—and we celebrated in Oklahoma, the one State on our way west which was a first for us. We breakfasted in the officers' dining room, and joining us at our table was an unusually attractive young couple, Mr. and Mrs. Eddy, both of them being employees of the School. Fair of face she was, and with a head of luxuriant red hair, and it never occurred to us that she, too, was an Indian, until she spoke of having been a student there. Her fine looking husband, somewhat more reticent, was, so thought our girls, a prepossessing example of the noble Red Man. She is a Cherokee, and he a Sioux.

LO, THE ENVIED INDIAN

Incidentally, we found good-humored banter in families in which two tribes were represented, as in Chief Tom Armstrong's family, he being a Seneca, and his wife a Wyandotte. In this connection we were impressed on this visit as we had not been before, with the binding ties, the *esprit de corps*, that inhere in the tribal organization. In the association, dignity and culture of the tribal connection, Indians have something for which we white folks have no compensatory substitute. In vain search for such, we became "jiners" of various and sundry, and more or less futile man-made organizations. We wish some tribe would adopt us!

A MORNING CALL IN MIAMI

Soon after breakfast we were on our way once more, driving north some twelve miles to pick up Route 66 again, at Miami. Our chief object of interest here was the new Friends meetinghouse, to which we inquired our way. It is located in the east end of town, right close to the Miami Junior College which our young friend, Catherine Simpson of Wyandotte, has been attending. We first called at the parsonage and met the young pastor and his wife, Lee and Elizabeth Duncan, who were preparing to celebrate the Fourth by canning fruit and stocking up the family larder, but who gladly discontinued operations to

show us over the meetinghouse. We found that we had seen Elizabeth Duncan several years ago, when as a young girl she had accompanied Frank and Oda Woodward of Benkelman, Nebraska, to Nebraska Yearly Meeting when we were in attendance. There is just no accounting for how one will meet up with Friends hither and yon—especially yon.

A MEETINGHOUSE OF PARTS

That new meetinghouse deserves a paragraph all its own. A neat frame building with shingle exterior, light gray in color with Venetian blinds giving a harmonizing trim, it is as pleasing to look upon as it is practical for use. Miami Friends have something here as a commendable departure from the non-descript nature of so many of our Friends "churches." In its adaptability to its locale, and in its beautiful simplicity, this house may well stand as an example of what Friends may do in making our houses of worship more Friendly and attractive. We congratulate Miami Friends and Kansas Yearly Meeting.

One member of Miami Meeting we were very sorry to miss—Clarence M. Griffiths, who, with a sister and a son, was a shipboard companion returning from the London Friends Conference in 1920. The Griffiths live on a farm some ten miles out from Miami, and the time at our disposal did not allow us to accept an invitation to have dinner with them. In connection with our call in Miami, we were not unmindful of the faithful service performed here in years long gone by William P. and Abigail Chawner Haworth.

ON THE HEIGHTS ABOVE CLAREMORE

Bidding the Duncans goodbye, we headed southwest again, and after a morning drive came to Claremore, the Oklahoma town made famous as the home of Will Rogers. In 1911, so a Claremore folder tells us, Will Rogers came home, and while standing on a hill overlooking Claremore, said: "I've just bought this twenty acres, so I'll be coming back here some day when I'm old and the world is tired of my act, and I'll build a home on this hill and just sit here and whistle and gab with my friends until the Big Boss stages the last round-up, and us strays head for the corral." As all the world knows, that round-up was staged on August 15, 1935, near Point Barrow, Alaska. And so, instead of the home which the cowboy philosopher-humorist had planned, there stands on the heights overlooking the city and the Verdigris River Valley an elegantly chaste memorial erected by the people of Oklahoma in tribute to Will Rogers, native son and world citizen. It is constructed of stone, of ranch

house design, symbolizing the type of structure and the rugged simplicity that characterized the man.

AS IF WILL ROGERS WOULD SPEAK

On ascending the steps and entering the foyer, one is confronted with the impressive bronze statue of Will Rogers, a duplicate of the one the State of Oklahoma commissioned Jo Davidson to do for the Rotunda of Fame in the National Capitol. It is so lifelike that one feels he ought to hear Will speak the characteristic words engraved on the pedestal: "I never met a man I didn't like."

The Memorial consists of four principal galleries and a library, which focus upon the central foyer. The exhibits, having naturally to do with the background and remarkable career of this unique national and world figure, are arranged in approved museum style. While all are well worthy of attention, especial interest centers in those having to do with the tragic conclusion in Alaska: messages sent back by Will to members of the family on the eve of the disaster; the last telegraphic copy of his daily grist to the press; his old portable typewriter as battered in the crack-up, holding the final story—the longer release which uniformly appeared in the Sunday editions. Whimsical and penetrating to the last, Will Rogers, in commenting upon the progress and problems of the much-publicized refugee colony in Alaska, observed: "There's a lot of difference in mining for gold and for spinach."

VISIT APPROPRIATE TO THE DAY

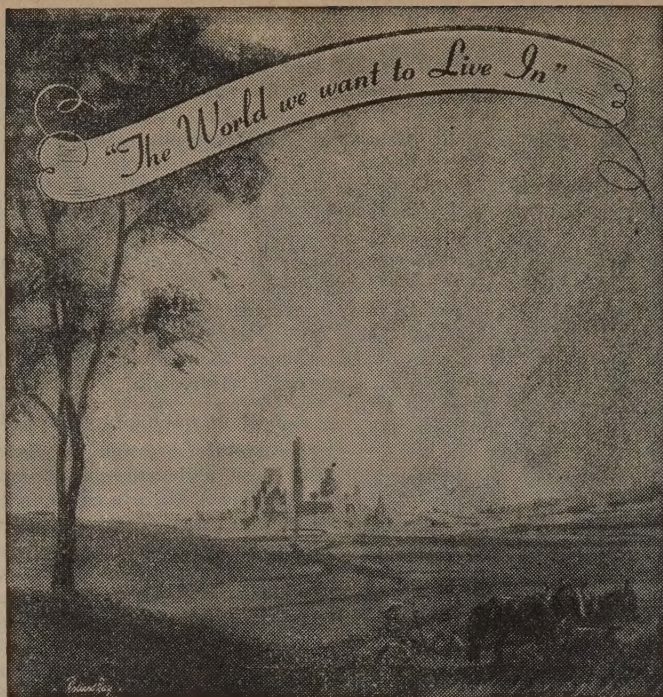
For various reasons it seemed very fitting for us to observe the holiday of national independence by visiting the Will Rogers tomb and memorial. Here was a man, typically American, who embodied many of the national qualities and ideals: above all, with his independent attitude and freedom of expression, he embodied the essence of good will and tolerance that made him a national asset of strength and unity in a spirit of neighborliness. In the second place, our visit to this shrine was appropriate inasmuch as we were featuring our outbound trip by striking the Indian trail. Will Rogers was rightly proud of his Indian blood. A Cherokee, he belonged to the nation, over a part of which in the Great Smokies, Friends once had supervising care. Suggestive of this Friendly connection was his name—William Penn Rogers.

A TEMPLE OF BEAUTY IN TULSA

Less than an hour's drive from Claremore brought us to the hustling, modern city of Tulsa, which, however, seemed somewhat somnolent at midday of the Glorious Fourth. After an excellent

lunch at Pride's Cafeteria (we are contemplating a Duncan Hines service of our own), we drove about the city for a bit for the purpose of identifying certain slightly edifices that had attracted our attention: notably an architectural symphony which would do credit to a cathedral city in Europe. And lo, this western temple of worship turned out to be, not an Episcopal cathedral, not a citadel of Presbyterianism as the Presbyterian-bred Lady of the Auto had surmised, but a Methodist church! Well, why not? Anyway, there it is on South Boston Street, a house of grace and beauty. Moreover, we were told later that the architect was a woman Friend, educated in one of our Quaker colleges. If so, we have overlooked something and shall investigate on our return home.

As we drove on toward our Kickapoo Mission, we were not unmindful of the fact that some forty miles north of us was the Osage station at Hominy. Since Arthur and Arline Hobson, who are in charge of the work there, were in Southern California, it did not seem practicable to include the Osages in this present tour of our Indian fields.



WILLIAMSTOWN INSTITUTE SEEKS TO UNITE AMERICANS ON PEACE PRINCIPLES

This symbolic drawing of the world of the future is being used by the National Conference of Christians and Jews as an emblem for the 1941 Williamstown Institute of Human Relations at Williams College, Massachusetts, August 24 to 29. The Institute will discuss the principles for which Americans should stand in the reconstruction of the post-war world order under the theme, "The World We Want to Live In." Protestant, Catholic and Jewish leaders from every section of the country will attend. The Institute will represent the first national educational forum on the problems of peace planning.

Apparently, it was "See Oklahoma" day for Hoosiers, for we observed several Indiana cars rolling along over Highway 66. The passing toot-toot signified the neighborly feeling between folks away from home. Perhaps this fellowship of the old home State offers something of a substitute for the tribal connection which appeals to us so strongly. So it's hail Hoosier, when out on the broad highway.

ROUNDING UP AT KICKAPOO

Following directions given us by Arthur and Westine Shufelt, at Chandler we turned south off the main highway to Meeker (we wondered if it were named for old Ezra Meeker of Old Oregon Trail fame), thence a few miles west to Midway, and two miles south—and while the afternoon sun was still high, we pulled up at the Kickapoo Mission home of William E. and Marian Taber Byerly. At Kickapoo and at near-by McLoud, came the "dramatic climax and conclusion" to a unique observance of the Fourth of July. But that must await our next chapter.

W. C. W.

Newberg, Oregon.

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It's Up to the United States!

By RAFAEL SANTORIS

This frank and timely article on United States relations with Latin America is written by a man who knows well both sides of a difficult problem. His straightforward approach clarifies several stumbling blocks in the path of better hemisphere relations. The article is released by the Nofrontier News Service.

WHY are the attempts made by the United States to secure the lasting friendship of the Latin American Republics still not succeeding in placing their relationship on the right footing, in spite of the ever-increasing desire and effort in North America? Why should it be that proffered U. S. assistance is received by the Latin Americans with an outward gesture of gratitude and, in most cases, is exchanged for the desired pronouncements about hemisphere solidarity, while inwardly they have the feeling that they are swallowing an unavoidable but nonetheless unpalatable pill?

HAVE WE AN UNDERSTANDING?

In general, and with a few exceptions, it may be said that the efforts of the United States are misdirected through a lack of understanding. The United States stands in the position of a teacher, the Latin American Republics in that of the pupils. To be a successful teacher a person must have certain qualities, lacking which his best efforts will be without avail. The greater part of the Latin American countries are very poor, and like the poor children from the slums of the great cities, they are quick to learn and quick to resent. Because of their poverty they must chase about barefooted to make a living at the same time that they are going to school to learn. To be successful among them, the teacher must show a great deal of love and understanding of their daily problems. Such a teacher must visit his pupils in their homes, for only in that way can he discover why they act in this or that manner. Poverty breeds all sorts of diseases of which the well-to-do know little; among these the inferiority complex is the worst.

LET US BE HUMBLE

The task that lies before the United States is to teach the Latin American countries and help them to live a better life out of the hitherto undeveloped plenty that surrounds them. In order to do this, the United States must abandon the condescending attitude it has all too often assumed toward the Latin Americans, for any good teacher knows that condescension is about the best way to lose the confidence of his pupils and the worst way to achieve results. Before North Americans go to the Latin

American countries, therefore, they would do well to visit among their own poor for a while, living as they do and getting a taste of what their life means.

RESOURCEFULNESS AND COURTESY

Such an experiment is illuminating, for it will bring to light the reasons why there are poor people in the world, and especially in the United States, where there is far less reason for people to be poor, having all around them the means of securing free education, good health, and work under sanitary conditions. Equipped with such knowledge, the traveller to Latin America will look at the conditions there in quite a different way. He will discover that these people are resourceful within the limits imposed upon them by their lack of education and example to do better. He will find hospitality and courtesy and kindness far in excess of what he would expect in his own country, especially when he travels away from the main thoroughfares. There he will constantly discover things he did not realize existed, even though modern cars, refrigerators and air-conditioning are wanting.

A STRANGE GENEROSITY

Merchants and business representatives have made mistakes aplenty by failing to consider that they are dealing under circumstances quite different from those in the U. S. A. They have expected an immediate surrender to American ways, whereas, as good businessmen, they should have known better. Customs as well as the standard of living are different in Latin America; the attitude of the people toward politics, religion and life in general differs from the United States standards. Contrasts are found everywhere which are confusing when the traveller does not observe properly in order to understand.

Travellers find themselves cheated out of little things, and on the basis of such an experience form an opinion which they would regret if they realized how little these people have to live on while usually carrying a load of relatives even poorer than themselves. And still more confusing might be the discovery that these people are willing to share their last meal with a stranger in an almost exaggerated hospitality which often deprives them of their own next meal.

MONEY OF LESS IMPORTANCE

During trips to isolated and remote districts such as mining camps, I have found that a supply of common medicines was far more effective than any amount of arms. When one approaches the small villages along the trail,

they appear to be completely deserted. It takes some coaxing to get the people to come out, for they have had some bad experiences. So I have always made it a practice to see if there are any sick to be treated—and there always are. A few treatments will do wonders, for whereas ordinarily my money backed up by my best persuasion would procure me at most tortillas and beans, the treatment of their sick would bring out eggs and cheese and whatever they have reserved for a special feast. Together with such treats on the mountain trail will come stories of every description.

TO GIVE AND TO TAKE

There are wonderful opportunities in Latin America, but to develop them much hard work is required. The market can be enlarged only by making it possible for the

people to earn more money so that they can buy more of those things which have been the greatest contribution of the United States. There is also, in all the countries, a lack of population which might well be supplied from Europe. In Latin America there is more than enough room to absorb the overcrowded population of Europe, and such a migration, if properly handled, might solve two problems at once to the greater prosperity of each. But while such a move must await a more favorable moment, the United States can, without waiting, achieve an enormous advance in its relations with its neighbors. To do it, North Americans must accept the fact that the only lasting benefit in relations with another country is one that is reciprocal. Because of their great advantage in training and technology, they can well afford to accept that fact wholeheartedly.

Kingdom Building Without Furlough

BY RUFUS M. JONES

(From His William Penn Lecture, "The Vital Cell")

ONE of the most important features of the work of nurture which falls to the home and local meeting will be the training of heart and mind and spirit, the emotions and the instincts, for the comprehension, the realization and the expression of the Quaker Peace Testimony. Every time there comes a war-crisis, and the issues are sharply drawn, a large number of our youth meet it with confused minds. Each time there is a war, it is ostensibly presented as the occasion—probably the last occasion—to defend and safeguard some profound and essential moral principle. The war is fought in turn to end slavery, to end war, to end fascism and save democracy. It looks each time as though a supreme issue were at stake, and as though a live-blooded man, with any stuff in him, must hear the call and be ready to make the last full measure of devotion and sacrifice. That of course is the natural way for a heroic spirit to react, and there are always Friends in these crises who spontaneously react that way.

There is always a larger group who are thrown into mental confusion. They feel a stop in their mind. They halt between two opinions. They hate war. They abhor the thought of killing. They know vaguely the historic position of the Society to which they belong. But they cannot clarify their minds. They cannot get a clear and decisive voice of conscience. They hate to go back on the cause for which their fellows are dying. And so the moral issues are batted back and forth in their minds, and they are unable to find a sticking place.

The words that are frequently used for the person who is dedicated to the

Peace Testimony have a feeble sound and are negative words of weakness. "Pacifist" is a noble word, if it is taken to mean *peace-maker*, but it is usually pronounced as taken as "passivist," a person who renigs and proposes to do nothing. It is an ignominious position and one shorn of heroic fire or moral passion. "Conscientious objector," shortened, and further weakened to "C. O.," is equally negative and unsatisfactory, if not obnoxious.

It is time we got our Quaker position over into the glowing affirmative, and made it stand out as the striking heroic position, the hero's choice of issues. We can do that only by the dedication of the entire inner being of ourself to a way of life which is seen and felt and known to be good in itself, good without any qualifications. It must be an adventure one enlists in for his whole life, and not merely for the duration of a war. It must be a holy experiment with forces of the spirit, an unceasing effort to put love and truth into circulation in the currents of human life. It involves an uncompromising faith in Christ's way of overcoming the world, not by miracle, not by a legion of angels, but by self-giving, adventurous, sacrificial love, that never lets go, never fails, but bears and endures all things to the end. It is a lasting experiment year in and year out to do away with the causes and occasions for war, by removing, or aiming to remove, the fundamental grounds and evils from which war springs. It endeavors to eliminate the roots and seeds of it in the social order, and to form, or endeavor to form, an atmosphere and climate that is unfavorable to war.

This experiment with the armor of

light and the weapons of the Spirit, this purpose to overcome evil by the forces of goodness, cannot come to a halt when the larger world, not yet committed to the experiment, decides to resort to guns and bombs, to slaughter and destruction. The Quaker ideals cannot be dropped to suit the shift of weather. The experiment cannot take a vacation or a furlough. It continues in all weathers, even in hurricanes and tornadoes.

If any one asks, why in a world depending on weapons of violence and destruction, we go on with what seems like a precarious experiment, we answer, first that it is Christ's way, and we believe that he calls us to it, and that the eternal will of God is fulfilled that way. In the second place we believe that it is the most effective way to deal with the issues of life, and in the third place it is the only way to safeguard the infinitely precious treasure of man's divinely touched personality.

The most important thing in the universe is to save and transmit Christ's estimate of man, his spirit, his ideals of life and his way of life. That is the experiment to which we are dedicated. It is obvious, then, that neither of the twins whose names begin with "Non"—neither non-resistance nor non-violence—is good enough for our purpose. And it would still be deficient if we had quintuplets named "Non." Withdrawals and refusals, and the whole battle-line of negations, leave the central problem of life unsolved. Nobody cares very much for what we do, not think or believe or stand for, or refuse to do. The real issue is what, perad-

(Continued on page 352)

In Spirit and in Substance

C. P. S. in Action



BUILDINGS AT QUAKER HILL

Above, the unfinished office and recreation building. The roof was put on before the campers were transferred to Merom. Below, the finished building which is the dining room, has a capacity of 125. The spacious kitchen is in the part behind the chimney.



A MESSAGE FOR FRIENDS

Dear Friends:

Three hundred years ago, George Fox discovered that there is a "Light within every man" that shows him what is evil and brings him into unity with his fellow man and God. This light is authoritative and must be obeyed.

Nearly twenty-five years ago, Quaker youths were led by that Light to rebuild the devastated areas of Europe. The accumulated evidences of their efforts in many countries offers abundant proof that a "Spirit of Love in War Time" overcomes darkness within and without.

Today, the American Friends Service Committee, the child of that earlier effort, has undertaken to provide, with others, an opportunity for constructive service to those who, because of religious training and belief, find it impossible to participate in war.

This committee has developed plans whereby "God-centered" individuals and "living churches" may be enabled to reach across barriers of frustration and fear to open new pathways to the future. Beginning now as in the past, with the upsurge of life in the soil, in the forest and in the hearts of men, camp enrollees will till, repair, and re-

construct as' way opens in America and beyond the seas.

Not as objectors but as illuminated "God-possessed" fellowships, they will seek no favors nor ask for an easy way, With freedom, devotion, and Christian patriotism they will embark upon a never-ending climb of love and peace. Obviously, we must go with them in spirit and substance.

Sincerely yours,

THOMAS E. JONES.



UNDER CONSTRUCTION

Above: At Merom the neighbors came in to help with building the filter bed. Henry Gettinger (center), a neighboring farmer, brought his tractor to help excavate. Below: A close-up of the chimney builders working on the unfinished building at Quaker Hill. The workmen are Robert Starbuck and Marlow Rector. Lower left: About 600 truck loads of gravel are being used in the filter beds and buildings at the Merom camp. Edward Peacock is directing the work while Joseph Hambenne is driving the truck.



A Challenge to Mid-Western Friends

WITH THE reassurance that the spirit of love is the only practical answer to a challenging world of conflict, late in the spring of 1941 Friends established two Civilian Public Service camps in Indiana. Both have played determining roles in the communities they entered. Few could visit the men at Quaker Hill or Merom and leave unaffected by the enthusiasm and earnestness of their daily approach to living, as they seek testimony for a non-violent way of life.

At Quaker Hill in Richmond, Indiana, the C. P. S. builders contributed vitally in the long range program of the Hostel. There they constructed and put at the disposal of Quakers a vast spiritual and material contribution toward the Quaker Hill which has been "restored and rededicated to Friendly Service by Friends of the Middle West."

The first camper at Quaker Hill was Howard Alexander, who, with his Ph. D. from Princeton, has taught the past year at Fenn College, in Cleveland, Ohio. Canadian by birth and therefore not subject to the draft, he believes he can make his most effective testimony by working in a C. P. S. camp.

Norman Zumbrun was the second "Creative Pioneer" to come for volunteer work. Quiet and unassertive, he is one of the twelve conscientious objectors to the way of violence in his entire denomination. He moves with a certainty of direction and a clarity of vision that, combined with the sweat of honest toil, have in them the essentials of a new world.

Under his own power Robert Starbuck came to camp. In the course of earning his own living he uses his hands as an electrician. Bob made himself a trailer "just for the experience," but experience needs to be hitched up to a dynamic just as a trailer is hitched to an auto. Working with the hands may be a drudgery or it may be a sacrament. Bob is going to see new meaning in the things he does.

From Muncie came Bob Cooper, an aviator with his civilian pilot's license. What a pull military aviation must have had for Bob! It took more than wishful thinking to go against that pull. It took a sensitive conscience.

Eugene Fisher and Marlowe Rector are factory workers, already highly skilled in the use of their hands. They know the discipline of work, and they have that priceless possession, the spirit of youth. Can these two be amalgamated? Right here Civilian Public Service has its most delicate and most important work.

Bolton Davidheiser was a leader among Young Friends of the two Yearly Meetings in Baltimore. With a Ph. D. from Johns Hopkins, he was finding a niche in the faculty of Ohio State at Columbus. But he refused to be confined to that niche, being sent, as a result to Quaker Hill.

The customary livelihood of Allen Osborn comes through clerking in a grocery store. An idealist, but not one satisfied with words as the expression of ideals, he is finding the making of a better world in service and meditation, in the hands and in the heart.

The next arrival was a Moslem religious objector. Although he is a Mohammedan, he has the very Quaker name of Whitson—Holman Whitson. One often thinks of Mohammedanism as a war-like religion, but the roots of war are in racial discrimination, and Moslems put us to shame in the recognition of racial equality. Holman Whitson has something to show us in building a better world.

Later there came from Indianapolis Ross T. Marquis a member of First Friends. The dust and smoke of the city, the monotonous tac-tac-tac of the typewriter in his office at Dun and Bradstreet, not only seem far away but seem of another world.

On the morning of August 2 by direction of the National Selective Service Board and for reasons of economy these boys were transferred to Camp No. 14 at Merom, Indiana, where they have joined the campers there.

At the Merom camp, Civilian Public Service is administering to a public need in a clear and direct manner. The camp is located on the Merom Institute campus which is on the Wabash River, about thirty miles south of Terre Haute, Indiana. Merom was a small college town for three quarters of a century until 1924 when Union Christian College ceased to function. In 1936 the Congregational Christian Church established Merom Institute on the campus of Union Christian College as a center for training in rural church work and a conference center for rural church leaders.

In inviting the C. P. S. to establish a camp on its twenty-seven acre campus, the Board of Directors of Merom Institute planned that it should augment the program of Merom Institute; when the Selective Service approved the camp, it did so because of the enthusiasm of the farmers and farm leaders of the county for a program of soil conservation.

The personnel of the camp began to arrive in March when Claude Shotts and David Stafford, director and assistant-director, came to Merom. Dave Stafford is a teacher at George School, Pennsylvania, while Claude Shotts is General Secretary of the Y. M. C. A. at Northwestern University.

In the middle of May the first volunteer camper, Homer Bonhivert, arrived from Evanston, Illinois, having travelled more than 200 miles on bicycle. A graduate of Northwestern where he was a student Y. M. leader, he left his job with the Autopoint Pencil Co. to do volunteer work at Merom. Close to him came Otto Dahlke of Evanston, on leave from a position of social work in Chicago.

On May 18 came Ogden Hannaford from Winnetka, Illinois, and Bob Chase from Portland, Maine, for volunteer service. Graduates of Yale and Dartmouth, respectively, and with advanced work at Illinois Polytechnic Institute, they began immediately on engineering problems involved in designing buildings to house the campers and in installing a disposal system.

Added to the list of volunteers was Vail Deale, the son of a Methodist minister of Michigan City, Indiana, and a librarian at Bloomington, Illinois. Joe Hambenne of Muncie, Indiana, came at the close of the term from Alexandria, Indiana, High School, where he was an instructor in social science and business education. He has taken special interest in the camp livestock and has set up facilities to raise chickens and pigs at the camp.

These eight men worked at making concrete blocks and excavating until late in June when four of them were assigned as the first Merom campers. On July 10 twelve more men came in response to a call to Selective Service. These men came largely from Indiana and Ohio, though there were several from Iowa, Illinois, Kansas and Michigan. All are members of the Society of Friends.

From Barnesville, Ohio, came Byron Thomas, for a month a volunteer worker at Quaker Hill. Others were Arthur Chance from Wichita, Kansas; Harvey Hoskins from Pleasant Plain, Iowa; David Stoffregen from Cincinnati, Ohio; Ed Peacock from Richmond, Indiana; Lewis Probasco from Wilmington, Ohio; Ralph Wood from Westfield, Indiana; and Clarkson Peacock from Mooresville, Indiana.

With the transfer of the ten men from Quaker Hill, the total of the Merom Camp was brought up to twenty-six, of which twenty are Friends.

AN OBLIGATION FULFILLED

At the camps now open, the work projects are under the general supervision of government experts in reforestation, soil conservation, or other fields of technical service. Eight hours a day, or forty hours a week is being spent thinning forest, cutting out undergrowth and fallen timber, planting saplings,



Above: Before the official opening of the Merom camp, the A. F. S. C. work camp at Merom gave a hand to starting the septic tank for the camp's disposal system. Claude Shotts, director of the C. P. S. camp, is on the left. Left: Byron Thomas is laying tile for the system.

building and repairing roadways, constructing drains, restoring eroded soil surfaces, or sodding water sheds.

There are also various duties about the camps for each camper, such as kitchen, laundry, cleaning and repair work. The obligation of the camp to do this kind and amount of work expected by the technical agencies who are authorized to supervise the work, and to do it well, is a moral and physical one which should be more than fulfilled.

DAILY SCHEDULE

5:30 A. M.	Rising	Bell
6:00 A. M.	Breakfast	
6:30 A. M.	Devotional meeting	
7:00 A. M.	Work project begins	
12:00 Noon	Lunch	
1:00 P. M.	Afternoon work begins	
4:00 P. M.	Return to camp	
4:30 P. M.	Shower and rest	
6:00 P. M.	Supper	
6:30 P. M.	Recreation, Camp Duties	
9:30 P. M.	Lights out	



FORMER QUAKER HILL CAMPERS NOW AT MEROM

Top row, left to right: Bolton Davidheiser, Columbus, Ohio; Robert G. Cooper, Muncie, Indiana; Allen R. Osborn, Winchester, Indiana; Robert G. Starbuck, Salem, Ohio; Eugene Fisher, St. Mary's, Ohio; Marlow Rector, Dalesville, Indiana.

Bottom row, left to right: Norman W. Zumbunnen, Alliance, Ohio; Howard W. Alexander, Cleveland, Ohio; Holman Whitson, Cleveland, Ohio; Ross T. Marquis, Indianapolis, Indiana.

The Power of Service and Good Will

Civilian Public Service in the United States

AS A GENERAL rule, many important events slip by without being recognized as important by contemporary society. The opening of the Civilian Public Service camps is a case in point. It is probable that few recognize the far-reaching significance of this new social instrument.

It is not that these camps are evidence of governmental respect for pacifists. England is ahead of us there, and has gone further. It is that these Congress-created, in-place-of-military-service, prison-if-you-don't-go camps have been placed in the hands of the pacifists to operate and finance.

STATE RECOGNIZES INDIVIDUAL

In a period when the liberties that we cherish are being handed wholesale to the state, here is a large task handed back by the state to individual initiative. That initiative faces an administrative program that compels large scale experiments in cooperative effort. It faces a financial problem that can be solved only by the sacrificial participation of thousands. It faces an understanding so deeply imbedded in religious faith that it must call forth great reserves of spiritual power such as are so generally sacrificed in time of war.

A TREMENDOUS EDUCATION

Nor is this all. At the same time, many thousands of young men will be experiencing an educational process calculated to develop and preserve those choice elements of freedom of thought and conscience which are sacred in American tradition. It is hard to exaggerate the significance of this educational aspect of the service camps. The men are bound to be in an unusually receptive state of mind. They will have gone through a period of deep thought and often of profound emotional experience to arrive at their decisions. They will be living with like-minded men of similar interests. Discovering the satisfaction of work for others will go hand in hand with the development of new techniques in cooperative living.

Regardless of what reading and discussion programs may be developed by the men under alert directors, the C. P. S. camps are going to constitute a project in healthily progressive education which will leave its mark on our schools and colleges and on the life of our nation. It is Gandhi's Ashram plan, fed by an automatic system, guided by the requirements of the situation into channels that keep alive and expand the finer sides of life, a "reservoir of liberty." Service,

The writer of this article, which so clearly and earnestly reflects the Friendly point of view, is Frank Olmstead, Chairman of the War Resisters' League.

cooperation and the deepening of the life of the spirit are the secrets of success.

GREATER TENSION—GREATER DEMANDS

The other traditional peace churches were as alert and courageous as the Quakers. The Church of the Brethren and the Mennonites faced with the Friends the risks and sacrifices involved, and unhesitatingly accepted their share of the responsibility. Through no fault of their present leadership is their service record less well-known.

The total cost of the C. P. S. camps is uncertain. Nobody can tell how many C. O.'s there will be in any one year, nor can they tell how many years of service may be demanded. It looks now as though the total may be anywhere from 3,000 to 8,000 a year.

Translated into money at \$35 a month, this means that from \$1,260,000 to \$3,360,000 a year is the responsibility assumed by the Quakers, Brethren and Mennonites. They felt that many of the men would be able to pay their own way, and this is proving to be true. They had faith that other churches would end by providing for their own members. It is the spirit that what ought to be done can be done, which compels those who are responsible to push on into a task so complicated, so indefinite and so large.

CHALLENGING CRITICISM

Stirring as is the potential of the self-supporting service camps, the idea is coming in for heavy criticism. In both the pacifist movement and the non-pacifist churches there are elements which feel that the gain through private support is at the cost of principles which

should not be sacrificed. The charge is made that unpaid, compulsory labor is slavery, that the men might learn more if they had to struggle against unsympathetic government camp control, that the government needs practice in running this type of social-minded project and that those who give money are voluntarily taxing themselves for a defense measure and thus releasing funds for more direct war purposes.

No one is quicker to recognize the validity of these claims than the supporters of the C. P. S. camps. As Paul Comly French puts it, the logic is all on the side of having the government support the camps and pay the men for the real contribution which they will make in areas of reforestation and soil conservation, and later, perhaps, housing. But with government control there would be lost an opportunity for living on higher levels which far surpass logic in preventing future wars.

THE SPIRIT IS CONTAGIOUS

There is always something illogical about the exercise of good will in the face of compulsion. But human beings are compounded of something more than body and mind. Those who stand for an ideal may fail to win understanding by words, whereas sacrificial action seems to communicate to others the appreciations involved. The response of government officials and military men to the present scheme tends to prove the point. Many of these officials have been profoundly impressed by the fact that the pacifistic elements are willing to undertake such a project, and that the C. O.'s are willing to work for nothing and even pay for the privilege.

IN TERMS OF LIVING

Basically the Civilian Public Service camps constitute the most effective argument for pacifism which the anti-war forces of the country can offer. This is a sermon on peace preached in terms of life itself. It may be the leaven which does more to end war than all the profound deliberations of the scholars about post-war peace terms. War generates emotions which produce peace terms far removed from significant and reasonable recommendations. These emotions can be met only by lifting life, through service and good will, to a level where the emotions of brotherhood can exercise their healing power. This the service camps can do, and thus they may become historically important as the fountain head of a spiritual regeneration in our occidental world.

"By way of observation it might be said that this is not a ready-made corps of world-reformers or rebuilders. The desire for that kind of career is most likely to come . . . of something even more important. This might be called Experience of Life in a sensitive cooperative social cell. Once a person really feels the meaning of the Brotherhood of Man (and I think these camps can become fountains of that feeling), one simply can't stop him from rebuilding houses and people!"

ROGER DRURY.

C. P. S. Camp,
Patapsco, Maryland.

There is a Better Way

BY WENDELL HANSEN

MANY find themselves in bewilderment today. Shall they follow their ideals, or that which they have been told is the practical exigency of our situation? The Oxford Conference in 1937 speaking for all Protestantism, as much as that is possible, reported, "War is a particular demonstration of the power of sin in this world."* Yet on the contrary, recent indictments make the "doctrine of pacifism to be wicked." The bewilderment is accentuated by confusing the establishment of an ideal international government with fighting and bundling for Britain.

I have personal friends on both sides of the European conflict. Some others who are perplexed look to me for guidance. I have, therefore, felt impelled to clarify my thinking to my own mind's satisfaction. I have reached the following conclusions:

1. Part of the practical solution to these senseless wars lies in international government. Disputes will then be settled by the pacifist method of arbitration in a lawful way rather than resorting to a militaristic duel. There is certainly a wide variance among pacifists, as among almost any group. I know of a religious pacifist community in its own way opposed to police power. Its members will not participate in such force. Yet for the safety of the community, this group brings in men from outside the community to serve on the police force. In this discussion we have no definition of pacifism, except that we speak of pacifism as held by the Society of Friends. Quakers as a whole never have been adverse to police power. Police power extended to the international realm is far afield from the international, anarchistic, competitive struggles about us. International order is the ideal of Quaker pacifism.

2. Militarism, wherever resorted to, by its very nature inevitably results ultimately in cruelty and suffering. The failure of the League of Nations, was due largely, among other causes, to the insistence of the members to retain their military power as a means of safeguarding their own interest. Any league of states will be successful only to the extent that the members are willing to relinquish their own national sovereignty, in favor of that of the League! The United States government is built on that principle. The League of Nations was not. It is a gross misinterpretation of international relations to condemn pacifism for the failure of the

League. Militarism, as well as other causes entirely unrelated to pacifism, were responsible.

3. The "apologetics" of militarism is faulty. It purports to defend from violence by the use of violence. However, thousands of years of history have shown that violence as a defense does not insure against aggression. Thousands of years of history have shown that violence as a defense does not insure against suffering from the violence of the aggressor. On the contrary, the more violent the resistance, the more damaging and costly does defense become to the defender. Compare the fate of Poland to that of Denmark, who did not defend herself.

The wars to end wars have failed. With staggering armament defense preparations wars have continued. Perhaps it would be better wisdom to have more "Christ's of the Andes."

4. Militarism must be rejected because of the demoralizing influences which always accompany war. In an economy where the spirit of violence prevails, where hatred, and murder are

taught, anything can and does happen to a people's ideals. There is not a vice that is not nurtured by war. The degenerating results upon youth, nurtured in this atmosphere of moral breakdown, are operative through a generation.

5. In my opinion, some of the best guides in the realm of human relations have been pacifists. However, as a Quaker, my unquestionable authority is Jesus Christ. In his teaching and in his life, he was the most outstanding pacifist that ever lived. I cannot explain the Sermon on the Mount in any other way. "Love your enemies," "Do good to them which persecute you and despitefully use you." In fact he summed up the ten commandments and his own teaching in one word, *love*, obviously, incompatible with war. In his own life, though he had more need of defending it than we, his greatest act of violence was to drive sheep and oxen out of the temple, according to the modern translations, American Revised, Moffatt, Weymouth and Goodspeed. For me, I must then accept Christ and reject war, or accept war and reject Christ. If it were a choice of the lesser of two evils, perhaps the indictment of wicked doctrine would not be so severe, but Christ's commands are absolute, not relative. It is not a matter of which party is right in the duel, the duel itself is illegal.

6. For me I must accept pacifism because when men in history have had the faith and sense to try it, it has worked. One of the most pointed of these instances is in our own Quaker history where Friends refused to fight the Indians. In villages when the inhabitants attempted to protect themselves with armaments there were often battles, always with loss of life. And if the Indians were successful, at times the whole village would be massacred, men, women, and children—and the village burned. Friends never had these experiences. As far as I can discover in the records, the largest number set is only two Friends ever killed by Indians. These were timid, borderline Friends who were trying to protect themselves by carrying guns. Quakers in Russia during the Revolution found they had little to fear if they remained true to their ideals. Many around them were slaughtered. In Germany today even though Quakerism is absolutely in contradiction to Nazism, yet Quakers are held in the highest esteem and have nothing to fear.

It may be true that right does not in every instance prevail against force. It is just as certainly true on the same

THE NEW PATRIOT

Who is the patriot? He who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

Who is the patriot? He who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps world-wide fraternity?

Who is the patriot? It is he
Who knows no boundary, race, or
creed,
Whose nation is humanity,
Whose countrymen all souls that
need;

Whose first allegiance is vowed
To the fair land that gave him birth,
Yet serves among the doubting crowd
The broader interests of the earth.

The soil that bred the pioneers,
He loves and guards, yet he loves
the more
The larger land without frontiers,
Those wider seas without a shore.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood.

FREDERIC L. KNOWLES.

basis that the greatest force is not necessarily on the side of right. The heroic defense of Poland and the other countries subjected to aggression certainly did not seem to end according to that which is right.

How then can we have the confidence that resorting to war will assure justice after all the sacrifice of blood and materials are completed?

Certainly, there is a better way. What issue in my life is so important that I should ask another to die for me—if that could help? Absolutely none, with my estimate of the value of human life. My faith is that there are ways of settling disputes which are more lasting, more constructive, and more just. Any sacrifice of life in battle is therefore tragic.

Minneapolis, Minnesota.

KINGDON BUILDING

(Continued from page 346)

venture, we are going to do with these recurrent crises that successively confront us. Of course we are going to be non-violent in the face of violence, for violence builds no kingdoms of the spirit; but unfortunately non-violence does not of itself build kingdoms.

I have always loved Gerard Winstanley's confession of faith: "My mind was not at rest because nothing was acted; and thoughts ran in me that words and writings were nothing and must die; for action is the life of all, and if thou dost not act thou doest nothing." It is an over-statement, but it is the kernel of the matter. In this business of building kingdoms of truth or peace or love in the world, *thou must act*. The action must be as brave, as fearless, as sacrificial, as self-forgotten, as is the soldier's. We cannot sever ourselves from community life, from public responsibilities. We are tied in and enmeshed in the social order, and we cannot cut the human connections which are as deep as life. When we say: "Here I stand. I cannot fight with weapons of destruction," we are bound by our inward convictions to fling ourselves at some creative human task that will help to build or rebuild the kingdom of love in the world.

What is done for that purpose ought as far as possible to be a demonstration of the spirit of love and reconciliation. We have in the past endeavored to make our demonstration of love and conservation effective on both sides of the conflict. We rebuilt the French villages which the Germans destroyed in the last war, and then we went over the line and fed the German children. We brought

relief in Vienna, and at the same time plowed the fields and fought the typhus in the regions of Poland which the Austrian army had desolated. We fed the children on both sides of the warring lines in Spain. That principle of creative love and reconciliation, that demonstration of the spirit that builds a kingdom of peace, is the more excellent way, which we as a people cherish and practice.

Our method of nurture must build this spirit, this way, into the inner fibre of our youth. We must form insight and conviction, vision and ideals, in their souls. We must aim to organize and sublimate natural instincts and make them the driving forces of deep-lying faiths and ideals of life. There is no easy way in this rugged world. We must pass over from the supremacy of things to the supremacy of personality, and we must put the note of eternity into all our activities and our concerns of time.

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Richmond, Indiana
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CAN THE NEW WORLD GIVE WHAT THE OLD DENIES?

After the Commencement exercises of the Women's Medical College of Philadelphia, Pennsylvania, in June, 1941, the following account was written by the friend of a young Viennese refugee, just graduating with honors from the college.

"It was hard for me to imagine what the graduation ceremony of a Viennese medical college would be like, but I knew that such a graduation had been practically within my young friend's grasp when sudden tragedy, in the form of troops marching into her native Austria, cut short her studies and sent her forth, through unknown hardships, finally to find haven in this country. Welcome as was this haven, it meant little future hope to this brilliant, able, girl if she could have no chance to pursue the profession to which she had dedicated herself and for which she had undertaken such arduous preparation. Disappointment awaited her, however, as one after one, some fifty or sixty American medical colleges refused her admission, even though, with the help of a devoted relative who had accompanied her from Vienna, she was able to pay her fees for the year and asked no financial favors. Admission to the Woman's Medical College brought happiness at last, though facing the hard fact that three years of further study would be required for the degree which would have been hers in a few months could she have remained in Vienna.

After the first year, too, the financial problem became acute and there were many anxious days when it seemed that she would again have to give up hope of achieving her chosen career. Her own strenuous efforts—assisting in a doctor's office, summer work in hospital or camp—provided her maintenance but could hardly hope to meet tuition costs. The college was barred from helping, through regulations concerning aliens, although the authorities had the highest praise for her achievements and were eager for her to continue her studies. Loans were finally found, but only after anxious suspense lasting up to the very last day of registration for the final year. And now, at last, that year was ended, the almost impossible had been achieved, and what the old world had denied, the new world, for all the obstacles it had at first presented, had finally awarded. She stood before us, a slim, dark-eyed girl, her diploma in her hand—the symbol of human achievement through devoted effort and the symbol of a land which, in spite of our fears lest it fail to remain so, is thus far still the land of opportunity for the persecuted and oppressed of other lands."



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



RELIGION YESTERDAY AND TODAY

BY HENRY SLOANE COFFIN

Cokesbury Press, Nashville.
134 pp., \$1.75

This survey of growth in certain religious doctrines represents a series of lectures delivered last year by Henry Sloane Coffin, President of the Union Theological seminary, and bears the stamp of his distinguished scholarship and historic and spiritual insight. Each chapter, or lecture, deals with some controversial religious issue having its inception in our "yesterday," the boisterous, self-confident, self-sufficient decades of the 1890's and early 1900's, traces its course through the disillusionment of the post-war period, and suggests its emergence into a more profoundly Christian ethic for our "today."

The problems thus reviewed include such significant questions as evolutionary science; the doctrine of divine immanence; biblical criticism of the inerrancy of the Scriptures; the value of the religious experience; the awakening of the social conscience; and the sphere of activity of the Church. In each case the author analyzes the materialistic, individualistic attitude toward these problems which characterized the thinking of the late 19th century when man had boundless faith in his own ability to remake the universe "after his own fashion." The exuberant self-reliance of that age was badly shattered by the horrors of World War I, but from the resultant uncertainty, Dr. Coffin finds humanity turning to a more Christlike interpretation of these issues—to more dependence on "the God who is above and other than the cosmic forces or man-made divinities"—to "a new recognition of the necessity of a spiritual foundation for democracy"—and to a Church which "must make its members critics of whatever is in order that they may become creators with Christ of what should be."

No attempt is made to predict what may be the thought for our Tomorrow. Rapidly changing world events make such an attempt illogical. But the hope for our Today is full of genuine promise. "Generally among the thoughtful there is a feeling that the solution of our world's ills must be spiritual, and there is a hospitality and wistfulness for a religion which can bind nations and races in fellowship and enlarge the

soul of man to match and master his augmented physical powers."

There are in the survey numerous quotations from other authoritative sources on the questions discussed, and a complete bibliography is included for those interested in a more detailed study. To those who find little evidence of the workings of the Christlike spirit in the world today, this book offers (on the problems stated) a clarified and promising expression of belief.



A SMALL-TOWN BOY

BY RUFUS M. JONES

Macmillan, 1941, 154 pp., \$2.00

In this Little Book, as he calls it, Rufus Jones speaks straight from his heart. His head, it is true, interprets and appraises the influences that molded his early years and determined the bent of his life, but the prevailing spirit of his chapters is a loving gratitude, even a nostalgia, for the "good old simplicities and realities of life" that helped him to build his "hidden inner self" and to find his "way into the heart of religion."

Out of a wide and varied experience rich in intellectual and spiritual development, he looks back upon the rural community in which his life began and affectionately glories in the real education it provided through the simplicity and honesty of the neighborly code; the wise, loving discipline of the humble home; the pervasive power of genuine religion; and the "inner building work" of the country school.

The book is frankly written. The author is pleased to be descended "from the great John Robinson, who sent out the Mayflower pilgrims from Leyden"; but he tells with equal zest of the grandmother who, though an Elder in the Quaker Meeting, "smoked her T.D. pipe three times a day, and in spite of the nicotine . . . lived to be ninety-three years." Likewise he regrets that the country school did not eliminate his "redundant r on words like area pronounced 'arear'," and is grateful to the teacher who made him feel so "at home with the sky" that years later in college he passed off the examination in astronomy without taking the course and got a mark of 95. And not a single chapter lacks the humor for which the writer is known throughout, and beyond the confines of Quakerdom.

"A Small-Town Boy" is entertaining reading for old and young. Though it is plainly to be seen that this boy knew how to transcend his difficulties in an unusual manner, every reader must find something of himself in the experiences here narrated.

One truth Rufus Jones wishes this little book might help get into the heart of the world—that building a life means constantly rebuilding it, that achieving freedom means constantly rewinning it in the face of difficulties, that a man can not change the contour of the world until he has reconstructed his whole internal system.

RUBY DAVIS.

Richmond, Indiana.



MINE EYES HAVE SEEN—A WOMAN DOCTOR'S SAGA

BY ALFREDA WITHINGTON, M. D.

Dutton, 1941., pp. 311, Illustrated. \$3.50
(Pendle Hill Book Selection)

Of the making of doctors' autobiographies there seems no end. Beginning with Dr. Robert T. Morris's "Fifty Years a Surgeon," there has been a perfect spate of self-told lives of doctors. In no other calling does a person come in contact with humanity in such intimate and revealing ways. Every physician, especially a general practitioner, can recite an endless variety of experiences, grave, gay, tragic and hilarious, which furnishes an exhaustless fund of interest for the reader.

"Mine Eyes Have Seen" is the autobiography of one of the early women doctors. "An amazing life of unselfish service and rare adventure on two continents," a reviewer has called it. The introduction is by Sir Wilfred Grenfell. "The first Lady Doctor of Medicine I ever met," he wrote. "The Lady Doctor came, worked and conquered," he added.

Alfreda Withington's father was a famous teacher, principal for many years of the Academy at Hallowell, Maine. In 1853 he came to German-town to be Principal of the German-town Academy. At the age of five, Alfreda was placed in the Greens St. Friends' School. The mid-week meetings with their long silences were somewhat of a trial but she felt the school left its mark of gentleness and serenity on her character.

When the time came for her to decide on a college, her brother George influenced her in favor of his own university, Cornell. She entered in 1877, nine years after the University was founded. Louis Agassiz, Goldwin Smith, James Russell Lowell and George William Curtis were lecturers on the faculty. Dr. Robert T. Morris was a fellow student. Her "informal mentor"

was Ruth Putnam, the daughter of the publisher, George Palmer Putnam. Ruth's sister was the "extraordinarily brilliant" Dr. Mary Putnam Jacobi, who was one of the very first women physicians in the world. She had received, after much difficulty, a degree from *L'Ecole de Medicine* in Paris. Alfreda met her when she came to her sister's graduation.

The two Blackwell sisters were the first women graduates in medicine in the U. S. Elizabeth, the elder, found the doors of all medical schools closed to her except at Geneva, New York. When her sister Emily applied there she was refused but was accepted at the Cleveland College of Medicine. Working against prejudice and many obstacles placed in their way, they opened a dispensary in New York. The backing of Friends was a large element in their success. In 1868 these intrepid women opened a medical college for women which had on its staff some of the most eminent physicians and surgeons in the city. There Alfreda matriculated in 1883. In 1888 she went to Vienna for further study. Her description of the conditions in the hospital in which she worked is appalling. "With all its magnificent technique, the *K. K. Allgemeines Krankenhaus* has little conception of cleanliness and sanitation." But she had many interesting and amusing experiences before she went by invitation to Prague to work with a world famous surgeon. There she had many happy experiences. She found the Czechs "were far ahead of the Austrians in humanitarianism and did not browbeat their patients."

When she returned home she decided to begin her practice in Pittsfield, Massachusetts, "that old New England town which was as spiritually compatible as it was physically beautiful." In 1917, after her experience in Labrador, she went to France under the Red Cross. In the ancient town of Dreux was one of the finest hospitals in France. It had been militarized at the outbreak of the war. There she took up her headquarters as *Medecin Chef du Dispensaire*.

After such varied and tense experiences as she had in France, it was difficult for Dr. Withington to settle down into conventional practice in Pittsfield. So when the *Journal of the American Medical Association* advertised, "Wanted, a woman physician for settlement work in the remote Kentucky mountains; all calls to be made on horseback, no other licensed physician within twenty-five miles," she answered the call and went to the Pine Mountain Settlement School as resident physician. Readers of the *Atlantic Monthly* will recall the delightful, humorous and often hair-raising

chapters which she wrote for its pages. These, with additions, are included in the book. It is amazing that a woman of her age could have endured such hardships. At the age of 80 she sums up her life in this final paragraph: "My memories are rich: student days with their discouragements and small successes; the Old World with its glimpses of unfamiliar people and ancient landmarks; the bleak shores of Labrador and her hardy, friendly people; the War with its tragedies and its heroisms and, strangely enough, its humors; the dense forests of the Kentucky Mountains and their simple folk threading the endless narrow trails. All these hundreds of men and women I have known, and in many cases ministered to, have given me back a thousandfold whatever I have given. The life of a doctor has been richly rewarded."

AGNES L. TIERNEY.



THE DEVIL OF THE MACHINE AGE

By J. RUSSELL SMITH

Harcourt Brace and Co., 1941;
89 pp., \$1.50

Here is an exceptionally clear and brief account of how American industry, labor and agriculture has chained itself to an unfortunate economy of scarcity, which in effect deprives us of the abundance that our technical skill could produce. The opening chapters are devoted to an absorbing account of the workings of man-made scarcity, full of terse and often witty illustration. It is in the later chapters that Dr. Smith addresses himself to the question of the relationship of scarcity economy to the economics of totalitarianism, and asks what existing economic patterns there are that show some promise of replacing the scarcity pattern.

Typical of the author's comments on Hitler are the following: "Hitler is a danger, a grave danger, but it is because Hitler, the supreme demagogue, found a stage especially set for the demagogue's part. If Hitler is overthrown by force of arms the causes that permitted Hitler to become a menace may still remain. That is the supreme problem of this age. . . . Hitler rode to power on the shoulders of millions of unemployed young men. . . . Scarcity economics gave Hitler the unemployed millions ready to follow his loud promises." With a carefully documented story of the spread of scarcity economics in America, the reader is left to draw his own conclusions.

Dr. Smith has a long list of suggestions of methods that will be helpful in the elimination of the scarcity pattern, ranging from legislative action to cooperatives and other consumers' organizations. Perhaps the most novel is a non-

profit banking scheme, originating with Mr. A. A. Berle, Jr., Assistant Secretary of State. "The bank will take idle savings and lend them for new construction on an amortization plan plus little interest or even no interest in some cases."

The author is less sure about the psychology of the change that must take place than he is about the economics. He says, "Perhaps we can do this (abandon scarcity economics) if we change our minds a lot. . . ." One may wonder whether that little "if" does not tend to vitiate the force of a great many of the proposals of this book. We are in desperate need of an approach to all our problems that dispenses with "if" and "perhaps," and which carries with it its own dynamic.

HOWARD ALEXANDER.

Richmond, Indiana.

YOUTH FINDS A WAY

(Continued from page 388)

SANTA CLARA COUNTY, MOUNTAIN VIEW, CALIFORNIA

The camp is situated in a district of intensified fruit growing and cannery production. The project is to build a city playground under the supervision of the Recreation Commission of Mountain View on a lot in the midst of the Mexican-Spanish community across the railroad tracks from the better part of town.

The campers first weeded the lots of the disabled Mexican worker living next door, then dug ditches so the city could pipe in water. At the City High School the old fence which was designated for the new playground was moved to the playground site and strung up. Campers are now building equipment on and for the playground.

SCOTTS RUN, WEST VIRGINIA

One main work project is building an addition to the "Shack," a community building, the only common meeting place in the Run for children and adults alike. A recreational program is being developed.

It was decided to dig a well in preference to working in the gardens on the homesteaders' land. According to Lee Klaar, young minister in Morgantown who has been actively concerned with the Scotts Run community, it is "his general feeling that the cooperative is on its way out and that the homesteading project is the soundest and surest thing, since it is backed by the Farm Security. He approves of the digging of a well or helping with road construction or clearing ground up there. Anything to make the land more attractive to prospective homesteaders will be of long range value."

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

BROTHERHOOD VS. NATIONALISM

Editor, THE AMERICAN FRIEND:

Here is one reader's comment on Professor Blanshard's article, "Pacifism a Wicked Doctrine."

The reasons which Professor Blanshard selects for his repudiation of pacifism are, I think, suggestive of the essential issues. But, in applying the proper standards to pacifism and non-pacifism, Blanshard flies in the face of fact, reason, and faith.

Pacifism is tenable because: first, it is fundamentally international in outlook, as every realistic position must be. It repudiates the international anarchy of warring sovereign nation-states. Those who heard Kenneth Boulding at Five Years Meeting last fall will long remember his penetrating analysis of the relationship between pacifism and nationalism, "man's other religion." He pointed out that the pacifist places allegiance to the brotherhood of man above the blind nationalism considered by many to be the apex of civic virtues. The pacifist, more nearly than any other, has exorcised in his own heart the demon of jingoistic nationalism, and has learned the lesson that if nationalism is to endure as a legitimate focal point of idealism, it must be disassociated from the war system.

I accept pacifism, secondly, because I see it as the only sound answer to the heartlessness and cruelty prevalent in international relations today. The opposite of pacifist is war-maker; the opposite of pacifism is militarism. And the middle ground between the two is being cut away. To identify cruelty and heartlessness with peace-making and reconciliation rather than with war and incitement to violence is on the face of it absurd. If one believes that the evil means of war can effectively and finally establish a peaceful society, then perhaps war has an apologetic. But I anticipate myself. To be sure, pacifists advocate a course which involves human suffering. The way of the cross is a way of suffering. But pacifism does not inflict suffering on others; it offers itself for the redemption of others. Pacifism, obviously, is the antithesis of fascist terrorism.

In the third place, the apologetics of pacifism I find sound. Blanshard's remarks on this subject are quite beside the point, as the editor properly observes. Most pacifists accept the validity of police power when properly exercised. To consider the use of war on the part of

the Finns and Chinese deplorable and even wrong is not the same thing as to put that use of violence on a par with that used against them. The pacifist knows there are degrees of wrong, degrees of evil. But the pacifist knows that his faith calls him, not to be overcome of evil, but to overcome evil with good.

The moral anarchy attendant upon war is obvious. Nothing so confuses moral standards as does war. If the large-scale taking of human life under the most brutal and inhuman circumstances is right, what is wrong? The conduct of soldiers and the cynicism of veterans give evidence only too often of thorough disregard of moral standards. The unpardonable moral levellers are the apologists of war. I accept pacifism, fourthly, because it is the highest thing I know; because it stretches and lifts those who accept it to higher levels of thought and action than they ever knew before.

I accept pacifism, fifthly, because it has the support of the highest authority in Christendom—that of Christ and those in later times who have, I think, most nearly perfectly known the will of God. Those who doubt Christ's pacifism should read G. H. C. Macgregor's "New Testament Basis of Pacifism." Those who doubt the pacifist witness of latter day saints should consider, for example, the history of the Society of Friends. It is my hope and prayer that the Society of Friends now may not fall short of the moral and spiritual authority of its past.

Pacifism is acceptable, sixthly, because it has the sanction of history. It is idle to say that wars do not settle anything; they settle a good deal. But wars have not laid the monster that now threatens civilization, namely, totalitarian war. To be sure, force has turned the current of history. But the current of history is waiting to be turned more drastically than it has yet been turned out of its present course into the paths of peace. Until that is done, all decisions within the structure of the war system will hold no promise of essential victory for the good things of life. History does not demonstrate the efficacy of the war system in bringing the Kingdom of God. It is time to try Christianity.

The great betrayal is the leading of unwilling multitudes to mutual murder. "Not that they die, but that they die like sheep." The belligerent modern representatives of the spirit of the Jewish

zealots of Christ's time may identify the betrayal otherwise. Think of the foolishness of a Messiah who would not lead a Messianic war, but instead, resisting all temptation, took the hard road to Calvary and apparent defeat! Truly that is the foolishness of God which is wiser than men. And let us remember, too, that it is not that pacifism is right because Jesus advocated it, so much as that Jesus advocated pacifism because it is right.

There may be a place for agnostics in the church. But all those who wish to attack the fundamental position of Quaker faith and practice do so with better grace from without than from within the Society of Friends. I hope that the light within them may ultimately show them to the position and insight of the Society of Friends and of increasing numbers of other men of good will.

ALFRED C. AMES.
Urbana, Illinois.

THE POTENTIALITIES OF THE THIRD ALTERNATIVE

Editor, THE AMERICAN FRIEND:

I venture to make a brief comment on Brand Blanshard's rejection of Quaker pacifism for, like him, this problem has rarely been absent from my thoughts over a period of years, and, like him, I think the present circumstances require of us all the willingness to re-examine our respective interpretations of pacifism, and the courage to share the result of such examination.

While agreeing with a great deal of Brand Blanshard's criticism of the political action of pacifists in recent years in opposing the collective use of coercive force against aggression, it seems to me that he has over-simplified the issue just as those he criticises do, if and when they oppose politically all use of armed force in whatsoever circumstances.

Brand Blanshard appears to assume at the very outset of his argument that the pacifist must either give active support to the British and Allied war-effort (i. e. abandon his pacifism) or else forego all moral and political judgments upon the issues involved, as well as the emotions inevitably accompanying such judgments.

If Brand Blanshard really believes that the choice is as simple and clear cut as that, I am not surprised that he has decided to reject pacifism. If I thought there were only these two alternatives I should do the same. But, though very much alive to the dilemmas and inconsistencies which dog the pacifist at every turn, I do believe that there is a third position for the person who feels impelled to pursue the Quaker pacifist faith and way of life in a predominantly non-pacifist world.

The present availability (or non-avail-

ability) of pacifism as a spiritual weapon in meeting large-scale evil is the crux of the problem. Brand Blanshard cites Penn as evidence that the founders of Quakerism were indifferent pacifists. But surely when Penn put military "sanctions" into his European Peace Plan he was not denying the validity of pacifism, as it had succeeded in a predominantly Quaker Holy Experiment. He was merely facing the obvious truth of the statement made by Albert Edward Day in the *Christian Century* recently, namely, that "it is a perfect observation that Pacifism can never be made a political strategy except in a nation of pacifists" (i. e. in a community, as was the case in the early years of the Holy Experiment, predominantly pacifist).

But if Penn's attitude reflects a correct moral and political judgment concerning relative right where the use of armed force is concerned, is it any reason why pacifists should abandon their own way of meeting evil, or the attempt to persuade others, especially by example, that there are non-violent methods available, at the cost of suffering?

Admittedly such methods are still in the nature of a laboratory experiment today and have little relevance (on account of the absence of convinced and disciplined pacifists) to large-scale political and social policies which inevitably are based upon current non-pacifist attitudes.

But that surely is no reason to abandon such a potentially important experiment at the very moment, moreover, when Christian pacifism has been recognized as a "vocation" by many non-pacifist Christian leaders, including the Archbishop of York, whom Brand Blanshard cites as a particularly weighty authority in the matter of Christianity and pacifism.

Similarly, it would seem a singularly ill-chosen moment for a Quaker to reject the idea that there is something irreconcilable between the war method and the mind of Christ just at the time when the Quaker experience-reinforced intuition of three centuries' development finds powerful support from recent pronouncements of major Church Conferences (e. g. the Oxford Conference).

Greatly daring, I venture to suggest that Brand Blanshard, swinging from one dilemma to another in strong reaction from provoking pacifist rationalisations in the political field, has himself slipped over from reason to rationalisation in the religious field.

With sincere gratitude for his forthrightness may I couple the hope that our Friend will find that his "unambiguous" attitude will fail to fit all the relevant facts—inner as well as outer.

BERTRAM PICKARD.

Avalon, New Jersey.

QUESTIONS NON-VIOLENT

RESISTANCE

Editor, THE AMERICAN FRIEND:

The free expression of varied opinions in your columns adds much to the anticipation with which we greet them.

Brand Blanshard's discourse on the "Wicked Doctrine of Pacifism" was arresting because of its setting rather than because of anything novel in his argument. His desire to remain under the Quaker banner (even with blood-drenched sandals—God forbid!) is a circumstance not uncommon but perhaps too seldom openly confessed. I feel we should always be grateful to those who can frankly express their ideas, especially when they show that their heart cleaves to those with whom they disagree.

I would not judge those with the working logic of our Quaker-fighter as persons devoid of Inner Light. In them we find the pulse of a desire for a better world, even while their feet carry them into deeper darkness, and their hands pull down the shutters.

To meet bayonet with bayonet, to answer bomb with bomb, to let the echo of starvation re-echo, makes a depth of darkness in which no light can survive except the eternal light of compassion and sacrificial living.

My observation of those known as pacifists has caused me to question even *non-violent* resistance. Jesus taught a simple honesty in everyday speech, instead of hair splitting about the sanctity of an oath; he taught self-control, instead of legalities about divorce; and when the trial of death came to him, he neither shielded nor coerced his followers. And those who were his own, who loved him imperfectly yet truly, he sent forth to preach forgiveness and remission of sin—unafraid, joyous.

In these days my life has been greatly steadied by knowing well several individuals who were truly Christian, who gave to those who asked, who did not cast pearls before swine, yet who loved their enemies. These wise and happy, useful Christian lives have for me demonstrated the possible nearness of inter-racial freedom and peace. The history of police force the past few years does not make pleasant reading and should restrain us from random talk. Everyday kindness, honesty and willingness to give intelligent service to the constructive tasks at hand may seem a narrow, straightened path, but it is the path that leads to life.

A NON-QUAKER FRIEND.

Princeton, Massachusetts.

THE HARDINESS OF FIBRE

(Continued from page 342)

annually. Lingnan University has also done important work in silk culture. In North China, Yenching University is training tanning experts and showing the Chinese how better to preserve and tan their hides and furs.

NO MISSIONARIES WITHOUT SKILLS

It is evident that the men who carry on these researches are not just ordinary individuals but highly trained specialists. The Chinese church has reached a stage where it supplies its own pastors and a considerable proportion of its own doctors, nurses and teachers. There is little point in sending a missionary to work with them unless he has some special skill to impart to his Chinese colleagues. So whether one be a doctor or a nurse, a preacher or a professor, one must have specialized training before becoming a missionary, and when furlough comes due it takes additional training so as to catch up on the latest research and techniques.

On one memorable occasion a distinguished Chinese scholar, who was at that time chancellor of China's leading national university, and who was the patron of the young leaders of the Chinese Renaissance, asked a group of missionaries why they were not content to confine themselves to their educational, medical and social service work, leaving out their religious activities. He said that even if the supporters of missions in the homeland expected a certain amount of religious endeavor, he thought the missionaries should not let this bother their consciences. Why not give themselves to those things which everybody can appreciate, and avoid a controversial subject like religion?

GREATER LOVE HATH NO MAN

In reply the missionaries said they did not regard it as a disagreeable duty, imposed on them by their supporters at home, to bear witness to their religious convictions. On the contrary, it was a deep religious motive which had impelled them to volunteer for the work, and it was that which sustained them in their tasks.

This is profoundly true. What other motive power will take ten thousand people from their homes in America and Europe and induce them for a mere pittance to settle down among an alien people, surrounded by squalor and disease, cut off from their own kind, and bringing up their children under conditions of great risk to life and health. Only people who deeply believe in the love of God could continue year after year to make such a demonstration of the highest type of human love and service. Their good works are inseparable from their religion.

QUAKERDOM • AT • LARGE

The American Friends Service Committee learned last month that its pending application at the Treasury Department for the purchase of Swiss milk was approved, making 243 tons of it available for distribution in France.

* * * *

Eleanor Foster Cohu, a member of the Wider Quaker Fellowship whose home is at Claremont, New Hampshire, is sailing August 29 to join the American Friends Service Committee relief staff in France. She intends to make France her home during the duration of the war.

* * * *

The *British Bulletin* of July 9 gives a rising note to its comments on the Friends' Ambulance Unit in England. After lauding the Society of Friends for its "unselfish and unsparing efforts to relieve human suffering," it praises the Ambulance Unit which it terms "famous for its devotion to duty and for its courage."

* * * *

Allen T. and Dorothy Haworth Bonnell returned August 1 from a year of service in the Service Committee office at Marseilles, France. While there Allen served as accountant and financial manager and Dorothy as secretary to Howard Kershner. They will return to the University of North Carolina at Chapel Hill, where Allen Bonnell is on the faculty.

* * * *

The booklet, "Friends Travel 'Hard'" has just been received from the Friends Service Council in London. It is a collection of accounts written by several F. S. C. workers in their journeys all over the world in behalf of the Council. Chock-full of interesting accounts, we note among the contributors Horace V. Holder, J. Cuthbert Wigham, Irene Pickard and Brian Heywood.

* * * *

"The story of how the Quakers, Menonites and Brethren are setting up a chain of camps for conscientious objectors and paying their own costs on the projects, after approval of the plan by the President, is told in the August 16 issue of *The Saturday Evening Post*." The advance notices indicate an objective and we trust comprehensive presentation of the facts.

* * * *

The Friends Centres in Amsterdam, Copenhagen, Berlin, Vienna, Geneva and Paris are all open, though there is no American personnel in them now. They are holding regular meetings for worship, and refugees continue to go to the

Centres for counsel and help. The Rome office has been closed, and Roswell and Marjorie McClelland, who have been in charge there, are going to Marseilles to help in French relief work. All told, there are some 150 A. F. S. C. workers in Spain and 175 in France, twenty of whom are Americans.

* * * *

Recently coming to the editorial desk is the booklet of A. Neave Brayshaw's *Memoirs and Selected Writings*. From the autumn of 1903 when Woodbrooke School in England began its career as a centre of religious education up to the end of his life in February, 1940, Neave Brayshaw was closely identified with the work of the school as lecturer, Council member and beloved adviser. "A frequent visitor, his presence was always welcome, staff and students alike profiting by his wise spiritual counsel and rejoicing in his acute observations on life and events no less than in his quaint humor, his rich fund of stories and apt quotations." Accordingly, after his death it was agreed upon to publish a book containing characteristic writings and letters and a memoir of his life.

* * * *

Writing from Primavera, Alto Paraguay, Eberhard C. H. Arnold urges the need of medical supplies and equipment by the Society of Brothers, who are effecting a way of non-violent living in the depths of South America. "For our part we are very anxious to keep in the closest possible touch with Friends. With the transfer of our home in Paraguay from the Chaco to Eastern Paraguay and with the arrival of our two other doctors from England, it is necessary that we place the services of our medical staff at the disposal of the Paraguayans in this district. . . . An especial need we carry in our hearts is the provision of a hospital with full equipment. Within a 10-mile radius live more than 10,000 people completely without medical aid. We do what we can in our very primitive wooden building with thatched roof, but it is almost impossible to carry out operations. Apart from the hospital buildings themselves we urgently require instruments, medicines, X-ray apparatus, etc."

NEWS OF OUR MEETINGS

Murray C. Johnson, who has been serving North Carolina Yearly Meeting as Executive Secretary, has resigned to accept the pastorate of the Kokomo, Indiana, Friends Meeting of Western

Yearly Meeting. He will begin his services the middle of September.

* * * *

Visitors at the Hesper, Iowa, Meeting on July 20 were Guilford and Iva Street and their sons, Claire and Keith, from the Bloomington Meeting near Muscatine, Iowa. Guilford Street, a former member of the Hesper Meeting, brought the message of the morning.

* * * *

Robert M. Jones, minister of the Cincinnati Meeting, has just returned from a month at Pendle Hill, which he terms one of the high spots of his religious and social experience thus far. He expresses a special concern that there be more intervisitation and better understanding between the various types of Friends in this country. This is a concern which many of us need to feel deeply.

* * * *

The Dover Meeting of Wilmington Yearly Meeting completed late in July their daily Vacation Bible School. The team of girls sent out by the Student Summer Service did a commendable piece of work in conducting the school. These girls, Mildred Stafford of Carthage, Indiana, and Ruth Vail of Altadena, California, visited with the different families during their stay in the community. Two evening meetings of the Young People were enjoyed in addition to the regular Bible School for the younger children. Loren Hadley, former pastor of this meeting, and his family, who were visiting, were present at both evening meetings.

* * * *

The Northern Branch of the A. F. S. C. met at Friends Memorial Church at Berkeley, California, on July 19 to hear Howard Kershner tell of his experiences in the Service Committee's child-feeding program in France and Germany. . . . Several of our young people are attending the Quaker Meadow Conference. First the high school group is going, followed by the College Young People. Gorman Doubleday is teaching a class for this group. . . . Recently a three-day conference for young married people was enjoyed at Quaker Meadow. . . . During the absence of our pastor, Gorman Doubleday, the pulpit was capably filled by Agnes Doubleday and by Laura Townsend.

* * * *

On the 20th of July members of the Worcester, Massachusetts, Meeting visited the Civilian Public Service camp in Petersham. After being cordially welcomed by the campers, everyone

met together just at sundown on the knoll behind the camp. Each was deeply touched during the silent meditation by the fine spirit of these young men who have made public their attitude toward war. At the close of this period all stood together and joined in the hymns, "Faith of Our Fathers" and "Blest Be the Tie that Binds." Following the meeting all present adjourned to the Mess Hall for home-made cookies and lemonade. Some fine-spirited group singing followed, and, in all, the meeting seemed to be so thoroughly appreciated and enjoyed by both groups that a future one is being planned.

* * * *

The Carmel, Indiana, Meeting held a basket dinner and farewell program for Donald B. Spitler and his family on July 27, his last day with the congregation before leaving for a pastorate in the United Brethren Church in San Diego, California. There was a capacity attendance at the morning worship when members of the Gray Meeting joined Friends of Carmel. During the program which followed the dinner, Russell Fisher served as master of ceremonies. Musical numbers were given by the Spitler family, and short talks were made by Mrs. Rhoda Roberts, Ross Hunt and Merritt Murphy. Many presents were given as tokens of the meeting's sincere appreciation of their years of service at Carmel. . . . Elmer H. Brown, now at Economy, Indiana, has accepted a call from the Carmel meeting and will take up his work on September 1.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

STRANGE NEW WORLD

Through faith we understand the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

HEBREWS 11:3,

The present generation has been thrust into a historical setting which compels it to re-examine the foundations of its faith, and, according to Dr. Hugh S. Tigner, there are many who are re-discovering a "strange new world within the Bible."

His article appearing in a recent number of the *Christian Century* sets forth this conception with conviction. "The Bible," according to Dr. Tigner, "is not a book of speculation; it is a book of action, the kind of action that makes the future decidedly different from the past. It is not a book of theory; it is a book of faith—men are seen betting their lives with the most confident certainty. It is not a book of history; it is a book in which history is being periodically upset by the intrusion of incalculable and unpredictable factors."

* * * *

"There was old Abram with seventy-five years upon his head, dwelling quietly in Haran like any other Semitic patriarch. . . . But he hears a call which commands him: 'Arise, get out of this coun-

try, leave kindred, and go to a place that I will show you.' He obeys; he receives a great promise; he is given a new name—a decisive event, an unforeseen development, is hurled into history.

* * * *

"There was Jacob, a young scamp, fleeing from justice with his ill-gotten loot. What could anyone expect of him except that which comes to all outlaws? But one night on his journey . . . he has a dream which causes him to make a new vow for his life; he wrestles all night with an angel, gets the worst of it, and becomes a new man.

* * * *

"There was Moses out in the wilderness of Midian . . . tending sheep for his father-in-law. Suddenly, an hour comes when he sees a thorn bush burst into flame. A voice speaks his name and commands him to return to Egypt and lead his people out of bondage. A decisive event, an unforeseen development is hurled into history.

* * * *

"A quiet, obsessed prophet appears on the shores of the sea of Galilee. He says to a few fishermen, 'Follow me!' and they follow him. As he goes about it is reported that the blind receive their sight, the lame walk, the lepers are cleansed and the dead are revived. Later, when his following wavers, he becomes more confident of himself and his mission . . . (but) he is led out to Golgotha and crucified along with two bandits, deserted by his friends and forced to drink the cup of utmost disgrace. It is finished with another man of sorrows.

* * * *

"But it is not finished! Though no prudent historian could possibly guess it, an event has been thrust into history requiring that the future will not be derived logically from the past. Not long after the crucifixion a great company of those who had scorned the victim are smitten with a conviction that none other than the Son of God has been slain. A Saul of Tarsus, while on the road to Damascus, becomes Paul, the apostle of Jesus Christ. Within less than three hundred years the proud and hostile Roman empire will bow to the name of the man it had rubbed out.

* * * *

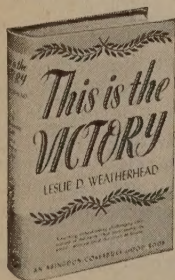
"This is the kind of strange world within the Bible."

* * * *

Father, we thank thee for the great heroes of faith.

YEARLY MEETINGS

Wilmington.....	August 12-17
Wilmington, Ohio	
Iowa	August 18-24
Oskaloosa, Iowa	
Western	August 19-24
Plainfield, Indiana	
Indiana	September 23-28
Richmond, Indiana	



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This new and challenging book by L. D. Weatherhead, which comes to us out of war-torn Europe, is but one of the many good books of the year. We will secure any book for you that is still in print.

* * *

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BERKELEY FRIENDS GREET MANY VISITORS

Despite the absence of many members during the summer months, Friends of the Memorial Church at Berkeley, California, have continued active in their wide-spread interests. Visitors from far and near have come frequently to participate in our meetings.

A recent visitor was Merrill M. Coffin, Superintendent of the Mission Board of California Yearly Meeting and a former pastor of the Berkeley Meeting. Having just returned from a visit to the mission field in Guatemala, he was well qualified to report his reactions to the work there.

Another welcome visitor recently was Herbert V. Nicholson, for twenty-five years a missionary to Japan under Philadelphia Yearly Meeting and now pastor of the Japanese Church of West Los Angeles. He taught Walter Homan's class in the morning and preached to the meeting in the evening.

Our representatives to the Yearly Meeting at Whittier were H. A. Hinshaw, Laura Townsend and Gorman Y. Doubleday. Others in attendance unofficially were Nora Dennis, president of our Women's Missionary Society, Agnes Doubleday and Olive Kirk.

Emerson Cox, our choir leader, is carrying on his good work. He has solicited and received the cooperation of the younger group of the church and is making good use of their talents. On July 13 he led the choir in an evening of special music. One solo, "When Evening Comes," composed by Emerson Cox, was sung for the first time in public, by Edward Rider.

An evening of music was also given by the Gleemen of Hawaii, an interracial group of young men who sang Latin hymns, Negro spirituals and favorite songs of Hawaii. A special invitation was extended to our Oriental friends to join us then.

O. V. K.

WINNESHIEK QUARTERLY MEETING AT HESPER

Winneshiek Quarterly Meeting of Iowa Yearly Meeting met at Hesper, Iowa, July 25 to 27. The Yearly Meeting Superintendent, Richard R. Newby, was present with many helpful messages and suggestions during the sessions. George Evans, a former pastor who was there with his wife, Lela Evans, brought the Saturday evening message on the subject of "Being Born Again." On Sunday afternoon an outstanding address on the subject of Stewardship was brought by Anna Nixon, pastor at Valton, Wisconsin, who is leaving soon for the mission field in India. In a meaningful and forceful way she told of the call she felt to go to this mission field.

SUMMER ENROLLMENT

The enrollment of girls for the year 1941-42 has been completed. Friends' applications received after this time can be considered for the waiting list provided they are for the First and Second Classes.

Because of five additional places in the boys dormitories and an unusually large number of boys in this year's graduating class, there are a few places for boys still available. Prompt action is encouraged.

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HERBERT WILLIAM REYNOLDS

Herbert W. Reynolds, beloved Friend and minister of the Society, died quietly at his home in Jamestown, North Carolina, on May 26, 1941. The youngest child of Joshua and Cynthia Reynolds, he was born in Guilford County, North Carolina, on June 28, 1867. He developed early a gift for the ministry, and after receiving his education at Guilford College, where he was a leading Christian worker among the student body, he removed to the west and was recorded a Friends minister in 1900 by Western Yearly Meeting. On August 23 of that year he was married to Fannie Oxment. With her good assistance Herbert Reynolds was pastor at Carrier Mills, Illinois, later at Azalia and Sand Creek, Indiana, and Bridgeport, Indiana. Upon returning to North Carolina, Herbert Reynolds served the following meetings as pastor: High Falls and Prosperity, Mount Airy, Nahunta, Back Creek and Science Hill, Centre, Oak Hill, White Plains and Raven Rock. During these years of service in the ministry, Herbert Reynolds also did much teaching in the public schools and the Sabbath Schools.

His ability as a teacher was an outstanding gift, and he will be remembered with a great deal of affection by his many pupils. A Student Volunteer during his college days, though he did not go to the foreign mission field, he kept the missionary spirit, being unafraid to pioneer in new fields of Home Mission work.

Herbert Reynolds was a man of keen intellect, given to an idealistic and yet practical outlook on life. He was in many ways ahead of his time. Through his firm and earnest stand on Friends testimonies he made a peculiar contribution to the Society.

He is survived by his wife and their seven children.

CORRECTION

An error was made in the obituary of Thomas Butler (July 31 issue). His home and business were at Noblesville rather than Carmel, Indiana.

MARRIAGES

PERRON-WILSON—In Woonsocket, R. I., on June 21, 1941, Evelyn Louise Wilson, daughter of Mr. and Mrs. Austin N. Wilson, and Alfred Gordon Perron, son of Mr. and Mrs. Samuel Perron. Harold N. Tollefson, minister.

DEATHS

BULLERDICK—In Richmond, Indiana, on July 12, 1941, Edna Wetherald Bullerdick, aged 36. The daughter of J. Edward and Gertrude Haviland Wetherald, she was born in Bryantown, Maryland. In 1923 she was graduated from Westtown School, Westtown, Pennsylvania, and in 1927 from Earlham College in Richmond, Indiana. The following year she did graduate work at Bryn Mawr. Shortly following her studies there she became associated with the Friends Central Offices in Richmond, where she served as accountant of the Five Years Meeting and later as business manager of THE AMERICAN FRIEND. In 1935 she was married to Sherman S. Bullerdick. She was a faithful member of West Richmond Meeting of Friends in Richmond, Indiana, where she was particularly active in Young Friends work. A fine and capable young woman, her untimely death was a great loss to her many friends, old and young, who knew her well and loved her. Surviving besides her husband are her mother, four brothers and three sisters. Services were held in Richmond, Indiana, R. Furnas Trueblood in charge.

HESTER—On June 23, 1941, at Des Moines, Iowa, Jesse E. Hester, aged seventy-two, faithful and consistent worker in the Earlham, Iowa, Meeting for over forty years. Born in Edgar County, Illinois, he was the son of Thomas C. and Emeline Newlin Hester, and the oldest of nine children. After attending the grade school and Friends Academy at Vermilion Grove, Illinois, he completed a business course at Terre Haute, Indiana. He shortly began his life work as a farmer and buyer and seller of livestock in cooperation with his father. In 1894 he was married to Anna Holaday and moved to a farm on the Illinois-Indiana line. Six years later after moving to a farm near Earlham, Iowa, his wife died, leaving three children, two of whom survive. In 1904 he was united in marriage to Olive M. Hockett of Earlham, Iowa, and to them were born five children, all of whom survive. As a Sabbath School teacher, Elder and trustee, he was a conscientious contributor to all meeting activities, and one who held capably many

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JAMES F. WALKER, Principal
Westtown, Pennsylvania

places of trust and responsibility. His judgment and counsel were earnestly sought and respected. Besides his wife and children he is survived by three brothers, five sisters, and ten grandchildren. Funeral services were held at the Earham Meetinghouse, Leonard Hall in charge.

HOCKETT—On June 30, 1941, at Wabash, Indiana, Winfred Hockett, aged 72. Born in Wabash County, Indiana, he was the son of Joseph and Beulah Hockett and a birthright Friend. In 1899 he was married to Leola Gift. As a teacher in the Sunday School and a member of the Pastoral Committee, he was a great influence in his quiet, sincere way. He was the writer of poetry, much of which expressed his deep abiding Christian faith. Surviving are his wife, one brother and four sisters. Services were held in the Friends Meetinghouse in Wabash, J. Grant Johnson in charge.

MARSHALL—On June 23, 1941, in Marshalltown, Iowa, Irena Pearson Marshall, aged ninety-nine. The daughter of Peter and Eunice Hastings Pearson, she was born near Ogden, Indiana. In 1859 she was married to Levi Marshall and two years later they moved to Iowa on a farm near Union. To this union were born eleven children. Her husband did pastoral work over Iowa, particularly at Pleasant Plain and Ackworth and died in 1914, at which time she removed to Union, Iowa. In later years she spent much time visiting among her children. She was a loyal Friend, a great help to her husband in his pastoral work, and well-versed in the scriptures. Surviving are nine

children, 47 grandchildren and over 100 great-grandchildren.

NEWLIN—On June 21, 1941, at his country home near Mooresville, Indiana, Elgar A. Newlin, aged sixty-three years. The son of Elias and Jane Albertson Newlin, he was born in 1877 near Plainfield, Indiana. He was a birthright Friend, and in his youth attended Sugar Grove Meeting and Sugar Grove School. In 1901 he was united in marriage with Martha Welborn of Carmel, Indiana. His entire life was spent in farming in Hendricks County. For the past thirty-two years he attended Mooresville Meeting, which he served as a loyal and faithful member. He was, at the time of his death, an Elder in the Meeting. Surviving besides his wife are one son, two daughters and one grandchild. Funeral services were in charge of Glen Rinard and Gertrude Reinier.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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